Watson's Magazine

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Watson's Magazine

THOS. E. WATSON, Editor

The Strange and Tragic Fate of Mexico

CHAPTER III.

IT was November 8th, 1519, when Cortez entered the City of Mexico. He was received with all the splendor which the simple-minded natives could display; and, according to the narratives of Cortez and his chaplain, the Great King of Persia was never more gorgeously arrayed than was the doomed Montezuma, when he went forth in a litter to royally welcome the marauder, whose victim he was soon to become. While we may not credit the story of the Indian chief's golden canopy, golden crown, and golden sandals, we readily accept the detail, that Montezuma presented to Cortez *a beautiful bouquet of flowers.*

In return, the Spaniard placed around the Emperor's neck *a string of glass beads.*

The Indian "Emperor" led the visitors to one of the large adobe dwellings, whose court-yard afforded ample room for the encampment of the Spanish soldiers.

Cortez wrote home to Spain, that, "within the city his palaces are so wonderful that it is hardly possible to describe their beauty and extent. I can only say that in Spain there is nothing equal to them. There was one palace *somewhat inferior to the rest*, attached to which was a beautiful garden, with balconies extending over it, *supported by marble columns*, and having a floor formed of jasper, elegantly inlaid. There were apartments in this palace sufficient to lodge two princes of the highest rank, with their retinues."

If you wish to believe this, you are free to do so.

While building a little church inside the "palace," which Montezuma had placed at the service of Cortez, the workmen discovered a recently walled-up doorway, which Cortez ordered them to open. This having been done, the accumulated treasures of Mexiccan monarch were exposed to the hungry gaze of the Spanish adventurers. But, for the time, Cortez restrained his men and left the gold and the jewels untouched.

Probably as a hint that his visitors had worn out their welcome, Montezuma became less profuse in supplying them with luxuries for their tables. Or, it may have been that the influx and continued stay of so many addittional men had really reduced the stock of provisions, for, besides the Spaniards, there were about 500 Indians following Cortez. None of the native Americans had any system of storing up food, and it is highly probable that the simple Aztecs were almost as improvident in that respect, as their Northern brethren are known to have been.

At all events, the Spaniards complained of the falling off in the supplies, and of the lessening of the attentions shown them. This pretext was sufficient unto men who had come to stay; and Cortez, going into Montezuma's house, as if paying one of his

customary calls of courtesy, suddenly seized the person of the stupified weakling, and bore him off to the Spanish quarters. Twenty-five of the Spaniards had come into "the audience chamber," by twos and threes, and the poor Indian chief was a captive, before he dreamed of being in danger. So complete had been his apparent trust in Cortez, that he had offered the Spaniard his daughter in marriage.

Nothing could more conclusively prove the real weakness of the so-called Aztec empire, than this kidnapping of its "emperor," in his own Capital.

In the sudden seizure of Montezuma's person, there was no miracle, for such things had been done before; but in the ability of the Spaniards to hold the prisoner, in the very heart of his kingdom, the fatal debility of the Aztec realm is manifest. The fact that Cortez could then use Montezuma as a tool, for the enslavement and the plundering of all the tribes who were subject to him, sufficiently proves the feebleness of the character of Montezuma himself. Such an effort to use Osceola, King Philip, Tecumseh, Brandt, Pontiac, or Powhatan, would have met failure. Those chiefs would have died at the stake, defiantly chanting their death-songs to the last, rather than have played the degrading part that Montezuma acted for Cortez.

The first demand for gold which the Spaniards forced Montezuma to send to his subordinate chiefs, yielded the adventurers about $160,000, equal to at least a million dollars of the money of today.

While Cortez was living in security and luxury, with a harem of Indian women to minister to his lusts, he began to systematize the working for gold, using the docile Indians, who readily obeyed their captive "emperor."

But a sudden cloud appeared on the horizon, in the shape of another Spanish force, which Governor Velasquez had sent from Cuba. Commanded by Narvaez, this force was meant to take control of Mexican affairs, and was, therefore, hostile to Cortez.

After trying in vain to corrupt the new leader, Cortez marched with a part of his troops against him; and after a night skirmish, Narvaez found himself a prisoner.

Cortez, it is said, had bought off the officers of Narvaez, and they, as well as their men, were eager to march upon the Mexican Capital and share in the spoils.

While absent on this expedition, Cortez had left Alvarado in command at Mexico City. That ruthless monster attacked the Indians, in their great adobe temple, while they were peacefully engaged in one of their religious festivals, and butchered hundreds of the unarmed, unsuspecting worshippers. It was a senseless massacre, a carnival of murder, equaled only by Cortez's diabolical butchery of the unarmed, unsuspecting and hospitable Cholulans.

With their temple strewn with the corpses of mangled victims, and their streets wet with innocent blood, the Aztecs flew to arms, and desperately attacked the inhuman Spaniards. In the attempt to appease the fury of the Indians, his captors compelled Montezuma to appear before his people and to beg them to submit. As preserved by Spanish historians, a portion of the speech of tthe weakling "emperor" was—

"I am no prisoner. By divine command, I must remain the guest of the Spaniards a little longer; and you must not molest them, for soon they will return whence they came."

Then the poor creature's head sank to his breast and he wept womanish tears. His maddened people roared back at him—

"Coward! Chicken! Woman-slave to the Spaniards, fit only for the gown and the spindle."

A shower of missiles hurtled through

the air, and one stone struck Montezuma on the temple, knocking hm senseless. He refused all food, after that; and, having lingered three days, he died of grief and shame.

You pity this unfortunate imbecile, but you can not escape the conviction that his life was without merit, and his death ignoble.

In all the accounts of the Conquest, we read the statement that the Indians had a legend of a great white race which was to come to them from the rising sun, and which was to rule the land. It is said that this legend exerted a powerful effect upon the Aztec mind, and explains the readiness of Montezuma and his chieftains to accept Spanish domination.

It may have been so. But when the Aztecs turned upon the inhuman butchers of the temple devotees, they fought with the reckless fury of tigers. If they had had any real weapons, or any real armor of defense against steel swords, iron lances, steel arrows, and leaden bullets, they would have annihilated the Spaniards, in a few hours.

As it was, they drove Alvarado and the returned Cortez out of the city, inflicting upon them the terrible losses which gave the name to "the Sorrowful Night" of Spanish historians.

It was a wretched, half-starved, and wholly disheartened remnant that Cortez led back into the friendly shelter of the Tlascalans. But for the help of these Indian allies, Cortez and all his band must have perished.

But the deadly feud between the Aztecs and the Tlascalans saved the Spaniards, and lost Mexico.

In vain, the Aztecs at last sent runners to the Tlascalans, begging that the old tribal hatreds be forgotten in the common danger to the country.

The Tlascalans were implacable. It was their time for revenge, and they meant to enjoy it. They welcomed Cortez, and his exhausted band; rallied their war parties to his standard; and gave him perhaps the largest force of Indians he had ever seen outside Mexico City. When he marched back for the seige of the Aztec Capital, 6,000 Tlascalan braves marched with him. And even then, after a struggle of seventy-five days, it was by the barest scratch that he triumphed. Without the Tlascalans, he would have been overwhelmed. No wonder the Mexicans of today hate the Tlascalans. In every sense of the word, they were traitors to their race and their country.

Mexico City was starved out by the blockade which the Tlascalans and other Indian allies enabled Cortez to establish and maintain. The encircled Aztecs fought despairingly, almost as long as a man could stand; for they must have lost all hope when they saw other tribes join the Tlascalans. To glut the passions growing out of old feuds, the various subject-tribes joined the invaders of their country; and they thus fought valiantly to rivet the chains of slavery on themselves and their children.

The last "emperor" of the Aztecs was Guantomozin, who nobly refused to fly for his life, or to beg for it. Cortez had him barbarously tortured, to force him to tell where Mexican treasures were hidden. After having kept him in miserable captivity, as long as any use could be made of him, Cortez had him hanged, in Honduras. The charge against him was the usual trumped-up accusation of "conspiracy;" but as the brave victim said to Cortez, just before he died, "You meant, all the time, to murder me."

A great deal has been made of the brigantines which Cortez used in his attack on Mexico City. It is claimed that the building of these boats was a master-stroke of genius.

It should be remembered that Cortez had all the time he needed, while recuperating in the country of the Tlascal-

ans. Materials were close at hand in the forests, and the Indians supplied him with laborers. It was slow work to fell the trees, hew out the planks, make tar and rope and sails; but a Spanish ship which put in at Vera Cruz, at this time, sold him such necessities as the Tlascalan country did not supply. The boats were not really brigantines: the shallow canals which they navigated, proves that they were merely large, flat-bottomed scows, which a sail might aid, and upon which one of those little cannon could be mounted. The planks, timbers, etc., were borne to the Mexican lakes by the Tlascalans. To put them together and launch them, was no great task. But, of course, they were vastly superior to the bark canoes of the Aztecs; and once they were manned with a couple of musket-men, and half a dozen cross-bowmen, and a falconet, the Indians were run off the lakes and canals.

It seems to me that the building of the boats on the Mississippi River, by the survivors of De Soto's band, was a far more arduous achievement than these boats of Cortez.

Much has been said about his heroism in burning his ships, before setting out for Mexico City. But later authorities point out, that the vessels were on a lee shore, where many a stout ship has pounded itself to pieces on the beach; and they suspect that Cortez got caught in the same way. They call attention to the fact that the alleged burning of the ships seems to be a reproduction of the well known incident related of Tarik, the Saracen invader of Spain; and that when Cortez afterwards took possession of the ships of Narvaez, he did not burn them.

Before returning to the seige of Mexico City, Cortez had begun his conquests of weaker provinces. With a large auxiliary force of Tlascalans, he invaded Tepeaca, which lay between Tlascala and Vera Cruz. The Indians had no real means of resistance, and village after village fell to the Spaniards. Whoever wrote the Bernal Diaz narrative says—

"After peace had been restored to the whole province, and its inhabitants had submitted to his majesty (the Emperor Charles V., of Spain and Germany), Cortez, finding there was nothing further to be done at present, determined, with the crown officers, *to mark all the slaves with the iron.*

Notice was therefore given that every person was to come *with his slaves*, to a certain house appointed for the purpose, *that they might be marked with the red-hot iron.*"

So, it was for *that*, the Virgin graciously blessed the expedition of these slave-hunters and gold robbers. It was for *that*, the gray horse bore Saint James to victory over these poor Indians, who were then living in a state of innocence and bliss, compared to the Satanic conditions the Roman Catholic Church had imposed upon Spain, upon Portugal, upon Holland, upon Bohemia, and upon France!

Diaz, the alleged comrade of Cortez, continues—

"On the night preceding (the branding of the slaves), the finest Indian females had been secretly set apart (for Cortez and his officers), so that when it came to a division among the soldiers, we found none left but old and ugly women."

I suppose the attending priests got the pick of the young and pretty female slaves, and that they did not have to take pot-luck with the common soldiers among the old and ugly women.

Diaz relates that the soldiers grumbled bitterly, and that one of them bearded Cortez himself:

"Another soldier asked Cortez if the (unequal) division of the gold in Mexico was not a sufficient imposition. And now he was going to deprive the poor soldier---of this small reward, and not

even allow him a pretty Indian female for a companion."

To this fine result, had come the divine aid of the Virgin, and of the horse-riding Saint James!

Before Cortez set out against Mexico City, he had reduced to slavery all the tribes between the sea-coast and the valley of Mexico. After the capture of the Capital of the Aztecs, the city was totally destroyed, with such a sickening butchery of the Indians, that I omit the description found in all the books. Some place the number of the victims at 100,000, probably a gross exaggeration.

The comparative security of the Spaniards from Aztec weapons, is proved by the fact that only 100 of the invaders were killed, during seventy-five days and nights of almost continuous fighting. Evidently, the reduction of the city resolved itself into a mere question of time—time for hunger, steel weapons, and leaden balls, to destroy the helpless, practically unarmed defenders. It is one of the most sickening chapters in all the bloody annals of "conquest." The loot amounted to $50,000,000 of the money of today.

The Indian allies of Cortez were put to work, preparing the ground for the Spanish city which soon rose on the ruins of the Aztec Capital.

With the exception of the Tlascalans, the Indians who had so powerfully aided the conquerors, fared no better than the conquered Aztecs. They were reduced to slavery.

The young men were branded with the red-hot iron, and divided among the Tlascalans and the Spaniards. The young and pretty Indian women captives were now so plentiful, that no soldier had to grumble for lack of an attractive concubine.

Quite naturally, this incident follows:

"A Dominican friar, Pedro Malgarejo de Urea, from Seville, brought with him a papal bull, by which," says Bernal Diaz, "we obtained absolution for all the sins we may have been guilty of during these wars.

"By means of this bull, Urea amassed a large fortune in the space of a few months, with which he returned to Spain."

(Lockhart's *Diaz*, Vol. II, p. 32.)

Four years later, the Pope, hard up for cash needed for the completion of St. Peter's, sent Tetzel into Germany to do what Urea had done in Mexico. Brazenly hawking his pardons for sin, from market to market, Tetzel and his Pope met the wrong man in Martin Luther; and the Reformation began to evolve modern liberty and modern morality and modern religion. It is interesting to think of the difference between the two events, Urea selling "salvation" to blood-stained Spanish marauders in Mexico, and Tetzel peddling pardons throughout the quiet towns of Germany—the one event passing unnoticed and the other revolutionizing the Old World and the New.

Restlessly pushing his conquests over the naked and powerless Indians, Cortez sent out expeditions southward, one of which, under the ferocious Alvarado, subdued Gautemala; while another, under the command of Olid, made a settlement in Honduras.

But Olid had ambitions of his own, and he attempted to make his colony independent of Cortez. This, of course, provoked the wrath of the Conqueror, who sent one of his captains and kinsman, Las Casas, to arrest Olid. Las Casas was shipwrecked on the coast of Honduras, and fell into the hands of Olid, who, unluckily for himself, temporized with his dangerous prisoner, instead of cutting his head off. By infinite Spanish duplicity and cunning, Las Casas managed to create a Cortez party in the colony, and in the revolt which followed, Olid fell into the hands of Las

Casas—who did not temporize with his dangerous prisoner, but promptly cut his head off.

Cortez had, in the meantime, heard of the shipwreck of Las Casas, and did not for one moment doubt that Olid had followed the Spanish buccaneer custom of killing the captive enemy. Therefore, Cortez himself set out from Mexico, to march overland to Honduras, for the purpose of chastising Olid.

It was one of the most arduous, calamitous, and useless expeditions ever undertaken. Three thousand Indians are said to have been pressed into the service, and nearly all of them perished of hardship, and starvation.

Many of the Spaniards, also, lost their lives in the dense jungles of that tropical region, where the growth of trees, vines and every imaginable parasite darkened the ground, even at midday. The horses gave out, and those which did not drown in the streams, or die of hunger, or break down under their burdens, were rendered unfit for further use. Cortez lost two years in this disastrous business and when he at length got back to Mexico, he found that his fantastic trip to Honduras had given his enemies the amplest opportunity to poison against him the mind of the Emperor, Charles V.

In July, 1526, Luis Ponce de Leon arrived in Mexico, commissioned to supersede Cortez as the Governor of New Spain. To add to the mortification of the Conqueror, he was told in confidence by the Dominican friar, Thomas Ortiz, that the royal Justiciary, de Leon, was authorized—if he found it necessary—to cut off the head of Cortez and to confiscate his property.

Temporarily suspended from his high functions, Cortez was to be tried upon numerous accusations brought against him by his enemies, the most serious of these, in the imperial eyes, being that he had hidden the treasures of Montezuma, and had aspired to become an independent sovereign.

Ponce de Leon was a sick man when he arrived in Mexico, and the fever carried him off before he had time to investigate the charges against Cortez. The state of mental fury in which the Conqueror must have fretted at this time, may readily be imagined.

The successor of De Leon was a sickly person, named Aguilar, who is said to have been so debilitated that he was suckled, like a babe, by a Spanish woman. This seems incredible, but as Aguilar soon died, it may have been so.

Then came Alonzo de Estrada, a cruel imbecile, who immediately made a shocking use of his power by ordering the hand of one of Cortez's dependents to be cut off, because of a trivial brawl with a Spaniard. Fearing that Cortez might resent this act of barbarity, Estrada ordered him peremptorily to leave Mexico City. Thus was the Conqueror driven out of the Aztec Capital which he had won at so great a sacrifice, by an imbecile civilian who had never even seen two swords crossed in anger.

Whether Cortez would have gone to Spain voluntarily, is not quite clear, but it is undeniable the Emperor summoned him. While the monarch's letter to Cortez himself was most courteous, and expressed the wish to consult the Conqueror about the affairs of the New World, the official letter of the Emperor to his Royal officers directed them to send Cortez back to Spain, "peacefully, if they could, but forcibly, if necessary."

(Prescott, Vol. II., p. 343.)

Historians tell us that Cortez made great preparations to dazzle the Spanish court, and (apparently) to invest large sums of money among the courtiers, "where it would do the most good."

He took with him a son of Montezuma, and several other Indian "lords." He carried, also, a large collection of

Mexican plants and minerals; many wild animals, and birds of gorgeous plumage; various fabrics of Indian manufacture, such as bead and feather work; and "a number of jugglers, dancers, and buffoons."

But the wily Conqueror perhaps placed his chief reliance upon the gold, silver and precious stones that he took along; for, according to the accepted stories, his treasure amounted to several million dollars of the money of today. A judicious investor, can work wonders on public opinion with a sum like that; and Cortez was a judicious investor.

Taking up his quarters temporarily in the convent of La Rabida, after his landing in Spain at the little harbor of Palos, Cortez made his arrival known as generally as possible; and the sensation produced was most flattering to the heart-sick Conqueror. Curiosity, admiration, the novelty of the Indians and the Mexican animals, birds, etc., drew the people in great crowds. At court, the Emperor received him graciously; and therefore even his enemies found it necessary to smile upon him.

The general result of the return to Spain was a complete vindication of the Conqueror, upon whom the Emperor showered favors.

By formal deeds, Cortez was created Marquess of the Valley of Oaxaca, made the owner of vast estates in that province, and in the City of Mexico: made the lord of more than twenty towns, and of 23,000 Indian slaves.

But the Emperor refused to re-instate him as Governor of Mexico, thus revealing the secret distrust which had been sown in the royal mind by the high-handed doings of the Conqueror, and by the malign insinuations of his foes. Captain-General, Cortez was to be, henceforth, but never again the ruler of Mexico.

In 1530, the Conqueror was back in New Spain, ready to assert his limited powers as Captain-General; but an imperial edict forbade him to approach within ten leagues of the Mexican Capital.

After squabbling with the new Spanish officials over several matters in dispute between himself and them, Cortez withdrew to his princely estate at Cuernavaca, where he built a palace, and began to develop the resources of the province. He imported sheep and other cattle, introduced the sugar cane from Cuba, cultivated hemp and flax, put up sugar mills, and thus is said to have "laid the foundation for an opulence for his family, as substantial, if not as speedy, as that derived from the mines."

But the quiet life of the hacienda soon palled on the restless Conqueror. With a young wife whom he had recently married in Spain, with boundless wealth, and a paradise for a home, it would seem that Cortez might have settled down into the enjoyment of his honors, his riches and his devoted family. But he was constitutionally an adventurer, and the law of his nature led him into one luckless voyage after another, until his ready money was gone, his wife's jewels in pawn, his vast estates encumbered with debt, and he himself stripped of prestige.

It was an old and broken man who went back to Spain, in 1540, to plead with the Emperor for a settlement of his accounts. So far as I can see, Cortez had no valid claim against the Crown. His disastrous voyages to the upper Pacific and the Gulf of California, were his own undertakings, fitted out at his own expense; and it does not seem that the Emperor was either legally, or morally, bound to make good the losses thus incurred.

Evidently, this was the view taken by the advisers of the Emperor, for while that monarch listened to Cortez with civility, the warmth of the previous welcome was altogether lacking,

and nothing was done for the importunate suitor.

Cortez wasted seven years of his life, hanging around the Spanish Court, and no doubt boring everybody with his grievances. It must have cut him deeply to note the change in his fortunes, of which the royal conduct was the infallible barometer. He now had no millions to spend among the courtiers: there was now no glamor of success throwing a halo over a youthful Conqueror.

It was now a needy petitioner who pleaded for money; and around the old adventurer's head had settled the cloud of a succession of failures.

What chance had this impoverished, discredited man at such a Court as that of Spain? None at all.

At last, Cortez himself realized that his day was past, his sun eclipsed by the rising glory of Pizarro; and he turned his face homeward. But an indigestion brought a fatal attack of dysentery; and Cortez, after all his wanderings, died in Spain, near Seville, on the 2nd of December, 1547.

Enemies

Ralph M. Thomson

One called himself my friend—my friend, indeed;
And loudly he protested that, apart
From all things else, in every time of need,
He would stand by me, and sustain my heart.
And yet, it was that one, of this earth's hosts,
Who tempted me with Restlessness to plot—
Who sought by unkind words and ruthless toasts,
To make me nettled with my humble lot!

One named himself an everlasting foe,—
An enemy who bore me little good;
And in my soul how soon I came to know
That he pretended naught of brotherhood!
And, yet, it was that one, above the rest
Of mortal men, who never conjured strife,
But left me to pursue my hopeful quest
Beneath God's skies, after the sweets of life!

Is It Fair to Judge the Roman Catholic Church By Its Own Law, and Literature?

IF you examine the creeds of the churches, ascertain their fundamental laws, and read their literature, they have no right to complain. On the contrary, they can not ask you for fairer treatment. As a matter of fact, the churches, with one exception, proclaim their whole creed, give the widest publicity to their laws, and invite you to study, not only their literature, but their records.

Presbyterianism is proud to tell you what it has done for Scotland, for Ulster, for Geneva, and for Holland. The Church of Knox and Calvin made its mistakes, and sometimes committed crimes; but they were the result of the state of mind which Roman Catholicism had imposed upon Europe, and from which the pioneers of the Reformation could not entirely free themselves. The murder of Servetus, for his denial of the Trinity, has been a source of boundless satisfaction to the Roman Church, which murdered tens of thousands of Christians, because they could not believe that bread, sold out of a bakery, can be changed into the body of God.

In like manner, the Baptists are proud to tell you how Roger Williams planted religious liberty in Rhode Island, before the granting of the famous Lord Baltimore charter for his Catholic colony in Maryland—a charter which left the Romanists free to burn such men as Benjamin Franklin, Thomas Jefferson, Thomas Paine, ex-President Taft, and every other deist or Unitarian. Under the Maryland charter, Abraham Lincoln and Robert Ingersoll—not to mention less prominent agnostics—could have been put to death. It was Roger Williams, in Rhode Island, and Thomas Jefferson, in Virginia, who founded real freedom of religious opinion. Of course, William the Silent had long before done the same thing, in Holland, after he had come triumphantly out of the terrific struggle with the Roman Catholic Church and the Spanish King.

As for the Episcopalians, the Lutherans, and the Methodists, their civilizing work is a part of the history of our Republic. None of them is guilty of such a frightful crime as the massacre of the Huguenot Colony, in Florida. None of them had torture chambers, such as the Romanists built all the way from Florida to California, and thence to the tip end of the South American Continent. None of them enslaved Indians, and caused an entire race to fade away, under the horrible hardships of the Spanish Catholic system. None of them have stirred up bloody revolutions in Mexico, Central America, and South America, as the Roman Catholic Church has done, and *is still doing*. None of the other churches wear garments that drip with innocent human sacrifice. None of them so robbed the helpless natives, and so gorged itself on gold, that the annual revenues of the church were $50,000,000, in Mexico alone; while, in the Philippine Islands, Mr. Taft had to mortgage the whole group to satiate a part of the papal claim—leaving the priests in undisturbed possession of the best city property in the Islands.

True, some of the Protestant churches are accumulating far more property, than is good for the spiritual welfare. They imitate the bad example of the Romanists, in building cathedrals which smack too much of mere human pride. The expensive church requires the Rich Man, and the Rich Man takes the life out of the church. The Baptist preacher can

not denounce Rockefeller's Colorado infamies, and his Standard Oil criminalties, when Rockefeller is sitting on a front bench, ready to pour Standard Oil and Coal Trust money into the church's yawning treasury. A corporation like Trinity Church, in New York, is a national scandal. The State should exert her sovereign powers, under the law of Eminent Domain, and take over all such vast and unnecessary church properties; and, after duly providing funds for the continuance of strictly religious work, should apply the surplus to public education, mothers' pensions, and similar charities.

It is not good for the country to have so great a proportion of all the wealth grasped by the churches, untaxed, and yet benefited by the rise in values, made possible by secular industry. Only in this one particular, do we find the same general abuse in all the churches. Too much thought and effort are given to *property;* and as the churches become more and more the bombproofs of rich rascals, who deserve to be in stripes and chains, the poor man stands afar off, with bitterness in his heart, and bitterness on his tongue. He says, *and believes*, "There is one law and one religion for the rich, and another law and religion for the poor. I can not get justice in the fine courthouse, and I can not get soul-rest and comfort in the fine church."

In these United States, where Roman Catholicism has to meet competition, and has to walk as uprightly as possible, its literature ought to be of the highest papal type. Mere self-interest requires them to avoid as far as possible anything that might alarm the non-Catholic world, shock its traditional beliefs, and offend its common sense.

In Spain, Portugal, Ireland, and the southern portion of the Continent, it is different. In Catholic countries, Roman prelates and editors can say and publish almost any absurdity, in the name of faith, and drive it down the gullets of the laity. Even laymen who are too intelligent to be imposed upon, are too prudent to express themselves.

But in this country, you would suppose that Romanist leaders would practice the same secrecy as to their customs, that they practice in reference to the Pope's Canon Law—*the fixed, ancient, and unchanged basic law of Roman Catholicism.*

Concerning this Roman code of laws, *some of which are in operation in the United States, at this moment*, and all of which are utterly antagonistic to our American laws and Constitution, I will speak later.

Of the literature that is being industriously circulated by the Romanist leaders in their tireless efforts to convert us to their "faith," quite a number of specimens have come into my hands, recently. They were sent to me from West Point, Georgia, in which vicinity it is being used. In that part of the State, and in Alabama, just across the Chattahoochee River, there is a large population of mill-workers, many of whom, no doubt, have never enjoyed those educational advantages which the American churches are providing at such prodigious expense for the children of China and Japan—countries whose governments amply provide free public schools for their own people.

If I were to go to one of the Protestant ministers of West Point, or Opelika, or Columbus, and ask him, *what he has ever done, to prevent the spread of Romanism among these factory settlements*, could he tell me *anything*, that he has done?

If popery is not a curse to any nation that it rules, why do Protestant churches exist? *What did they originally protest against?*

If the same terrible Roman system that Knox, Luther and Calvin thundered against, has craftily, and panther-like, crept upon our indifferent, unsuspecting people, why should the Protes-

tant churches not thunder against it, *again?* Every Protestant minister should take to his heart and conscience this question:

"What have I done to prevent my flock, or the lambs thereof, from wandering into the snares of Romanism, when they move into the big cities?"

What has the average Protestant preacher done to enlighten his congregation as to the true nature and the fatal purpose of Italian popery?

When Rome's sly emissaries flood the factory settlements with the literature of superstition, idolatry, and Mary worship, how can the average worker, into whose hands this literature falls, detect its frauds, its fallacies, its falsehoods, and its total lack of Scriptural foundation?

The average person can not do it, unless he has had mental help from some who know the history of Rome's hateful hierarchy, and the ruinous principles of its creed.

One of the favorite magazines of the American papists is, *The Lamp*, published at Graymoor, New York. It prints, on its inside cover, a testimonial, signed by Cardinal Merry Del Val, who assures *The Lamp* that the Pope cordially bestows a special blessing on it. Cardinals Gibbons, Farley and Falconio testify the highest regard for *The Lamp*, and their letters to that effect also appear on the cover.

A considerable portion of *The Lamp* is taken up by letters from people who believe that St. Anthony has done them favors. Because of the alleged favors of this Italian priest, who died some centuries ago, the dupes send money to *The Lamp*. Thus a phantom saint and his fancied favors, pour a continuous stream of oil into *The Lamp*.

One of the letters reads:

"Dear Father—Enclosed find $1 in thanksgiving to St. Anthony for cure of rheumatism. I. C. V.

"Glens Falls, N Y., Sept. 9, 1914."

Another follows:

"Dear Father—I promised to send $1 each month, if I was cured of my rheumatism, and now I am nearly well."

On another page of the same magazine I find an advertisement of "a remarkable cure for rheumatism, sold by the Arex Company, of New York."

Consider the absurd inconsistency of this. In one breath they say that Saint Anthony, of Heaven, cures rheumatism, and in the next, that the Arex Company, of New York, does it. In either event, *The Lamp* makes money.

In the letters from people who believe that Saint Anthony has miraculously healed them, there are some from those who had suffered with their eyes. But on another page, *The Lamp* advertises Dr. John J. Hogan, the New York oculist, who is recommended as a highly skilled specialist in the treatment of diseases of the eyes.

Thus Saint Anthony competes with Dr. Hogan, and, as you may say, snatches the ducats out of his hands.

One person, in Boston, Massachusetts, sent *The Lamp* $5, because Saint Anthony had helped him in a real estate deal. Another person sends "the enclosed check, as a thank offering for the return of a stolen typewriter, after it was prayed for."

Other letters read:

Dear Sisters: The petition I asked in the Novena was granted. My affairs have been settled most advantageously. Please accept my heartfelt thanks for your good prayers, and the offering I promised, $5.

Santa Barbara, Cal., Oct. 9, 1914.

Dear Sisters: Last month I asked you to include in your Novena a request of mine for re-appointment to teach in the evening schools of our city. I was more than surprised, when I read in one of our daily papers, that I had been appointed. Out of my first month's salary I shall send you an offering. A. J.

———, N. J., Sept. 30, 1914.

Dear Father: Find enclosed one dollar for St. Anthony's Bread, which I promised

if a sum of money was paid back, after the debtor said he was unable to pay.

Mrs. T. M. H.

Rochester, N. Y. Sept. 21, 1914.

My Dear Father Paul: I have just heard that I won my motion for a change of place of trial of my case, and I want you all to know how thankful I am for all your prayers, and also to St. Anthony. You will hear from me very shortly. Oh, how my heart goes out to you all, and I feel so thankful tonight that I can not express myself! F.

———, N. Y., Sept. 15, 1914.

Dear Father: In the Novena I asked for a position for my son. He has now obtained work, after being without anything to do for almost ten months. Mrs. A. R.

Yonkers, N. Y., Sept. 4, 1914.

Dear Reverend Father: I wish to thank St. Anthony for getting two hundred dollars of the seven hundred and fifty which my sister and I lost, and I wish also to join in the Novena commencing next Tuesday for the recovery of the remaining five hundred and fifty dollars. M. K.

Bronx, N. Y. City, October 25, 1914.

Your Reverence: I promised when my son was out of work to send an offering if he got work again, and now I send it.

Mrs. M. K.

I am enclosing my promised thank offering to St. Anthony, if I should find a beautiful gold locket, which I lost. I found it, and never expected to see it again.

Mrs. G. E. M.

Dunkirk, N. Y., Oct. 22, 1914.

Aside from the disposition which *The Lamp* makes of all this money (which disposition may be honest and charitable), the question arises—What is the mental condition of the editors who encourage people to believe that there is a Saint in Heaven who helps collect doubtful debts, changes the venue of law cases, takes a hand in real estate deals, hunts for lost typewriters, and finds jobs for the unemployed?

What is the mental condition of the Romanist priests who teach this sort of thing; and what is the mental condition of American citizens who pay their money to *The Lamp* for the alleged services of St. Anthony?

You can understand the mental attitude of those who believe in Faith cures and Christian Science.

But the Roman Catholic beliefs concerning Saint Anthony and the Virgin Mary, are altogether different.

When we read the letters of those who believe that Mary hunted for lost horses, and St. Anthony found lost money, we are simply stupified.

The African belief in the conjure bag, is a progressive state of mind, compared to this Roman Catholic belief in saints that secure tenants for vacant houses, and direct people where to find "a beautiful gold locket, which I had lost."

Among the "favors" which Saint Anthony is asked to grant, as soon as he can, *The Lamp* lists the following:

Financial and Industrial.—Suitable employment for 104; for advancement in present employment for 14; success in business for 17; success in studies and examinations for 6; victory in lawsuit for 3; temporary help for 38; for the payment of money due 6; for means to pay debts for 22; sale of property for 25; good rentals for 8; miscellaneous petitions, 18.

Among the favors done by the Virgin Mary, we find these:

A lady writes from North Dakota: "Dear Father: Enclosed find a little offering for the orphans. Some time ago I wrote you to kindly make a novena for us, as we lost eleven horses. On the third day of the novena we found six of them, and later on found them all. We are very grateful to God and our Blessed Lady, and wish to have this published in her Annals."

A friend from Dublin, Ont., announces that they were saved a great deal through having weather favorable for harvesting, after addressing Our Blessed Lady of Victory.

"After joining in the last Solemn Novena the favor I desired was granted, stolen money being returned, and I am indeed grateful to our dear Blessed Lady of Victory," writes a member.

Our Blessed Lady assists the poor widow: "Dear Father: Last month, when my monthly bills came in, it seemed to me I would not be able to meet them by the end of the month. I prayed to Our Lady of Victory that I might be able to do so. It is with gratitude that I write to thank her, for, indeed, I was able to to meet my bills within the time allowed. I have been joining in the novenas and asking our Blessed Lady to assist me in making ends meet and making a living for my six children in a small grocery. As business is so quiet, I know I could not succeed without Our Lady's assistance. It will soon be three years since our dear Lord called my husband. Kindly publish this, that others in need may be encouraged to ask help of her who can obtain anything she desires."

From a grateful friend: "Enclosed find offering of $10.00. From the 10th to the 18th, my novena was made that my lawsuit might be settled out of court, and on the 13th the settlement was made. I am very thankful to our Blessed Lady, through whose intercession I have gained many favors."

"I am sending $5.00, being the amount I promised Our Lady of Victory, should I succeed in selling my store," writes a grateful friend. "Please publish this, that others in difficulty may be encouraged to seek help through her powerful intercession."

What do you think of a system which enslaves human reason in such a way as that? In what part of the Bible can anybody find justification for it? How can America expect progressive thought and action from citizens who allow their minds to be so degraded?

In this missionary literature which the Romanists are scattering so profusely, the name of God the Father rarely occurs. The name of Christ is seldom used, except in the glorification of Mary and Joseph.

In the magazine called *The Annals of Our Blessed Lady of Victory* (published at Lackawanna, New York), you will find such paragraphs as this—

Mary secures the salvation of all who have recourse to her.

What text in the Bible tells us to seek salvation through Mary? No such idea is in the Scriptures, old or new. No such idea was in the Catholic creed, until more than a thousand years after Christ. In fact, the dogma of the immaculate conception of this Jewish woman was not adopted by the Roman Church, until 1870.

Here are two other paragraphs from the same magazine:

Our Lady of Victory, triumphant in thy Immaculate Conception, pray for us.

Oh sinner, cast yourself at the feet of Mary; you will not be the first whom she has snatched from the gate of hell.

There isn't, in the entire Bible, the slightest reference to any woman mediator, to whom Christian prayers may be offered.

The whole idea is pagan: it comes from the Eastern Mythologies, in which goddesses occupied divine positions. Those Oriental religions made their way into the Roman republic, and were most popular, in the days of the Cæsars.

When Constantine resorted to the sword to force these Romans into the Christian Church, they remained *pagans at heart*. The church held them, by allowing them to have the same festivals, ceremonials, local deities, &c. In course of time, the effeminate Eastern habit of worshipping women, created practically a fourth person in the God-head, by ascribing to Mary the power to save souls.

The Annals magazine continues—

So great was Mary's charity when on earth, that she assisted the needy, even before she was asked, as in the case of the marriage Feast of Cana, when she told her Divine Son the distress of the newly-married couple, "They have no wine," and by this asked Him to work a miracle, which He did to please her.

Mary so loved man that she was willing to give her only-begotton Son for his re-

demption, even to the ignominious death of the cross, because of the intensity of His love, and the heart of His blessed Mother was fashioned after that of His own.

This writer was in sore straits to find evidences of Mary's great charity. To ask that some wine be made for the use of the marriage feasters, hardly comes under the head of charity at all; and, with this single exception, there isn't a word in the Bible about Mary's great charity.

There isn't a particle of Scripture for the statement that Mary was willing for her son to be crucified; and if she did not have four other sons, then the Gospels make assertions which are untrue.

Consider this further editorial statement—

It is a great joy to the Sacred Heart of our Lord to grant the requests of His loving and beloved Mother; hence Mary becomes Virtuous, for she can ask no favor from Him who is omnipotent without obtaining her request.

You will see that the whole conception is that of an Immaculate Jewess, who always remains a virgin, and who now saves lost souls by asking her Son for them.

This revolutionizes the Bible. It dispenses with the necessity for God the Father, and also for the Holy Ghost. You pray to Mary, and Mary prays to her Son, and you are saved. In addition to this, they have made a saint out of the carpenter, Joseph; and, at one time, the interests of all popedom was placed under his "protection."

Of course, you must be aware of the fact that the Bible is silent on the subject of Joseph's even being a convert to Christianity. We do not know whether he was or not. What is more significant, and antagonistic to the modern worship of Mary, is the fact that, *if Christ's mother became one of his converts, while he was teaching*, the Bible fails to mention it. The New Testament writers did not consider Mary important enough to tell us what became of her. She is treated as a person of no consequence to the Christian creed. Like Joseph and Lazarus and Caiaphas, she is a name, and stands for no essential dogma. Her place in the Christian system is that of the Jewess chosen to be the human mother of Jesus Christ; and when she has performed that maternal duty, she stands aside.

You will search Scriptures in vain to find where Christ, or any of the Apostles, ever gave her the slightest power in the church.

We don't know when, nor where, she died; and nobody ever thought it mattered particularly, until paganism developed in the Roman Catholic system. Then they created the "tradition" that she was carried bodily to Heaven, by the angels.

The great bulk of Roman Catholic literature, in the Dark Ages, consisted of miraculous things which happened to the saints, to miracles worked by the saints, to "apparitions" of the virgin, to words uttered by her to those who saw the "apparition," &c. In Hallam's *History of the Middle Ages*, and in Buckle's *History of Civilization*, you will find specimens of this utterly stupid and debasing literature. Hallam and Buckle never dreamed of its coming to life, again; they regarded all that sort of rubbish as dead forever. They held it up to the scorn of mankind, as an evidence of what Roman Catholicism did for the mental prostration of the human race. They felt no stronger interest in it than a scientist took in the skeleton of a mastodon: in each case, the monster was thought to be extinct.

They were grievously mistaken. The mastodon has not come back to life, but the other monster has. A few years ago, the leaders of the American Catholics began to cautiously introduce the cult of Saint Anthony, of Saint Joseph, and of "Our Lady of Victory." They followed this up by republishing the fables

of the Dark Ages, under the title of *Lives of the Saints.* No book of the Night-time in Europe, contained a greater quantity of sickening and puerile stuff, than the *Lives of the Saints.*

Having paved the way for bringing miracles up to date, the miracles are coming. Saint Anne's shin bone is doing marvellous things in New York. Holy ropes are bringing unspeakable blessings of those who buy the sacred twine, and wear it. The little pewter medals, which the priests sell in great numbers, will run the doctors out of business, if Catholic faith in the unbelievable continues to grow. As to "apparitions," they have migrated from Europe, and are feeling quite at home in this country. Soon, the Virgin will designate some fountain whose waters are as miraculously curative as those of Lourdes; and then we will have a Lourdes of our own.

Two of the "apparitions" which have already appeared are thus described in *The Lamp*:

It was Sunday evening, in the octave of All Saints, 1900. For reasons which we may not now go into, it had been for some days a time of grave anxiety for the little company of Sisters in St. Francis' house, and to our mother especially there was not wanting the danger of even possible physical violence. Vespers of the Festival had been sung and Benediction was over. Our Mother was kneeling in Chapel by a window overlooking the Sacristy door opening out of doors. Suddenly she heard a sound of crying, and, glancing out of the window, saw the little acolyte, ten-year-old John, still in his red cassock, and, as we have just said, weeping. Hastening out to him, the Mother put her arms about him and said: "Why, Johnnie! What is the matter?"

He replied: "I just saw something."

Surprised, the Mother questioned: "What did you see, and why are you crying about it?" Still sobbing, he managed to say: "I just saw Our Lady, and I am crying because I was so surprised." The Mother was rather incredulous for some time and questioned him very closely as to how he knew the apearance he believed he had seen was Our Lady; just where he saw her, and how she looked, etc. Every time he repeated the same description: "She was large and very beautiful; he knew it was Our Lady, for she had the Christ-Child in her arms; she appeared suddenly at the very moment the ostensorium was raised; she was on the Gospel side, right near where he was kneeling."

The Third Apparition.

The third alleged apparition of the Blessed Virgin which we record is briefly noted in an incomplete diary kept by Father Paul under the date of Saturday, March 4th, 1905. The memorandum reads as follows:

"On this night (Saturday), while Edward and Gordon Gregory were saying night prayers in Chapel, there being no light but the sanctuary lamp, Gordon saw a large white cross from ceiling to the floor, on which hung Our Lord, and Our Lady knelt to the left (Epistle side), a round white globe between her and the foot of the cross. This Gordon told immediately on coming out to the Father and returning, he still saw the Crucified One, though fainter, and Our Lady had disappeared."

In the gross literature of the Dark Ages—literature which the world has long supposed to be forever behind us—there is nothing which demands a more abject surrender of Reason, than the foregoing. You can understand how, in the Dark Ages, when Rome had the power to murder men who rejected such drivel, they saved their lives by pretending to believe it.

But what are we to think of *Americans*, in the Twentieth Century, who voluntarily accept such childish absurdities?

The Virgin Mary is a wandering Jewess, who travels from world to world, understanding all the languages, and speaking all of them herself. The French, Italian and Spanish boys and girls to whom she "appears," understand her perfectly, and she understands them. The Mexican peasant at Gaudaloupe had no difficulty in understanding her; and it will be found when she begins to prattle with American

children, that she speaks English without any foreign brogue.

Published in Indianapolis, *The Eternal Light*, is another papal organ which is trying to lower the American mind to the level of popery's most amazing superstitions. It is edited by an Italian, one Marino Priori, and it has the endorsement of the Italian Pope's Italian Ambassador, John Bonzano. In its issue for January, 1915, this recently established magazine expounds the nature of the Pope:

> Who is the Pope in the Vatican or in his official capacity? The Pope in his official capacity in the Vatican, is Jesus Christ, who uses him as a human instrument. Jesus Christ is hidden under a veil, as it were. The Pope speaks on matters of Faith and Morals. We hear the human voice which veils the divine.
>
> Before his election to the supreme direction of the faithful, the Pope is as other men created by God with the intellectual and moral faculties that become his nature. He is as other men destined to a supernatural end, and has received all the graces necessary to reach it. But once the Church of Christ selects him to be Christ's vicegerent, he is raised to the highest degree of dignity on earth and is united to his divine Master by bonds of union unique in the dealings of God with men.
>
> The Pope expounds the laws of God: it is Jesus that does so through him. The Pope declares a truth to be of the teaching of the Master; it is Jesus that declares it. The Pope appoints a bishop; it is Christ that does the appointing. The Pope raises a person of heroic virtue to the altars; it is Christ who raises him. When the Pope grants an indulgence, or strikes the guilty with excommunication, Christ does all this through him.

To any rational human being, that sort of gibberish is nauseating. It was never heard of in this country, until a very few years ago. Among the strongest Catholics, the Pope was nothing more than Christ's earthly *representative*, until Joseph Taylor, who became Pope Pius X., began to proclaim the blasphemous doctrine that the Pope "*is* Christ, veiled in the flesh."

As every Catholic knows, the Pope kneels to a confessor, regularly, and confesses his sins.

What, *then*, becomes of "Christ veiled in the flesh?" Is it the voice of Jesus, speaking through the Pope? Does Christ commit sin, when the Pope sins? Does Christ confess sin, when the Pope confesses? Does Christ do penance, when the Pope does it? If not, why not? If the Pope is Christ, then Christ kneels to a human being and confesses his sins.

Do they expect their own American dupes to always remain ignorant of the fact that one of the Popes was killed in bed with a woman, that one of them was not discovered to be a woman until she gave birth to a child in a "Holy Procession," that one of them owed his elevation to his paramour, and that another of them was a mere boy, whose adulterous mother raised him to the papal throne, that one of them poisoned himself in trying to poison a cardinal, that many of them lived in the Vatican openly with their concubines and bastards, that one of them raped the poet Petrarch's sister in the papal palace at Avignon to which she had been carried a kidnapped prisoner, that one of them underwent treatment for venereal disease, after he was elected Pope, and that he finally died of this loathsome disease?

When Pope Celestine V. resigned, was it Christ who resigned?

When Pope John XXIII. committed murder, adultery and incest, as the Council of Constance convicted him of doing, was it Christ who reeked with these awful crimes?

If Pope Pius IX. and his Minister of State, Cardinal Antonelli, were not two of the worst rakes in Italy, they have been shamefully slandered, for it is said that two society belles in Rome were recognized as the Pope's daughters, and it is a matter of record that

Antonelli's bastard daughter sued his estate.

When the Pope laid his curse on our Great Charter, and excommunicated the patriotic barons, was it Christ who thus condemned English liberties? If so, why does Cardinal Gibbons boast that our Great Charter is a Catholic work?

The Italian maniac, Marino Priori, continues—

The Church inspired of God leaves nothing undone, and seems even then not satisfied with all, to inculcate reverence for this man so honored of Christ. Love, respect, honor are on her lips when she speaks of Him. She invites us to kneel before Him, kiss his feet and shower upon him marks of deep veneration which would seem exaggerated if she did not show us Christ hidden in the person of the Pope.

That is the senseless raving of a lunatic, and it is the most recent importation from the diseased brains of Latin mystics.

There isn't a word of the Bible that supports anything of the kind. Christ never asked any man to kiss his feet. Christ never appointed one Apostle to a higher dignity than another. *Christ forbade that very thing in the strongest possible language.* And the Roman Church made no claim to a universal bishopric, until Christ had left the earth hundreds of years.

Even Gregory the Great did not claim to be universal bishop, and he denied that any such supreme office in the church existed.

When Boniface afterwards claimed and secured the title of pope, he did not get the "honor" from Christ, *but from the blood-stained hands of the Roman Emperor, Phocas*, of whom the historian says—

"A baser wretch never stained a throne, or invited the vengeance of heaven."

It was only by an imperial decree, signed in Constantinople, in the year 609, that Phocas revoked the law which had made the Bishop of Constantinople the chief of all the churches, and made the Roman Church the mistress of all the churches.

The historian, Cathcart, says—

"Phocas, the basest of usurpers and murderers, anointed Boniface as sovereign of Christ's entire kingdom."

That is strictly true. You may read in any larger History of Rome about the usurpation of the throne by Phocas, and about the atrocities he committed afterwards. You can also read in any honest and full History of the Popes, how Bishop Boniface of Rome outmaneuvred the Christian patriarch of Constantinople, and snatched from his head the crown of Universal Bishop.

Not from the Bible, not from Christ, but from a political intrigue, with a most wicked emperor, the popes of Rome derived their title and their place in the Christian system.

Evidently, the literature of Roman Catholicism has taken the back track, and is traveling toward the happy time when everybody was forced to express belief in "white magic," sorcery, witchcraft, exorcisms, unicorns, vampires, dragons, charms, amulets, relics, incantations, and personal visits from angels and devils.

The statesman says, "Show me the laws of a country, and I will tell you the condition of the people." The philosopher says, "Show me the literature of a people, and I will gauge their mental condition."

If a foreign church can come into this country, and debauch the minds of free Americans, their mental condition will disarm them when the Italian Pope advances more aggressively against our democratic institutions. Just let the Protestants be quiescent, while the cowl of the monk is being drawn over the brains of millions of American Catholics, and it will not be long before the priests will

demand control of education, of marriage and divorce, of the custody of children, and a complete censorship over the agencies which create public opinion.

When the Catholic mind shall have been prepared to accept any monstrosity of belief, or of practice, and the liberty is denied non-Catholics to speak against it, or to write against it, then, indeed, we will face one of two calamities—complete submission to a foreign potentate, or another Revolutionary War for Independence.

It is the madness of utter folly, when the Protestant press and the Protestant pulpits take no account of the public boast and threat of Archbishop James E. Quigley, of Chicago, as expressed by him in addressing one of the Italian Pope's armed secret societies—

"We have well-ordered and efficient organizations, all at the beck and nod of the Hierarchy, and ready to do what the church authorities tell them to do. With these bodies of loyal Catholics ready to step in the breach at any time, and present an unbroken front to the enemy, we may feel secure."

Who are "the enemy?" Against whom have these secret military organizations armed and drilled? What is the legal right that has been denied to any Catholic? What is it they are asked to do, except to obey the laws made in this country?

The law of the Italian Pope denies liberty of conscience, of worship, of speech, and of press: do these armed bands of American papists propose to enforce the Pope's law in America?

The law of the Italian Pope denies divorce to all who can not pay huge sums of money for it; and the papal law of marriage claims the right to nullify ours. Do the armed bands of the American papists propose to revolutionize our marriage laws?

The law of the Italian Pope makes him a deadly enemy to separation of Church and State, free secular education, and popular sovereignty!

Do the armed bands of American papists propose to fight *us*, "the enemy," in the effort to plant the Pope's law above our own?

Between the Canon law of popery, and the principles embodied in the Declaration of Independence, there is inevitable war. Between the Constitution of the Pope's Church, and the Constitution of the United States, there is profound, uncompromising and deadly hostility.

Will the "Hierarchy" give its "beck" and its "nod" to the "well-ordered and efficient organizations," when the time comes for them to openly make war upon the Declaration and the Constitution?

Are we to again have a Pope's curse launched against the Great Charter of our liberties: and will these secret military organizations, that are "*prostrate at the feet*" *of the foreign potentate*, endeavor to make good, with arms, their crusade against freedom of speech, against freedom of press, and against *the supremacy of the State over the Church?*

I am not alluding to the popish principles of the Dark Ages—those fearful centuries when Rome was murderously supreme. My allusion is to the present attitude of this foreign church, which seeks to rule our country, *and change its form of government.*

In his first declaration of principles, the reigning pope (Rev. Della Chiesa), carried himself back to the times of the popes who made the Dark Ages. On November 1, 1914, Mr. Chiesa—who took the papal name of Benedict XV.—made it perfectly plain that the Roman Catholic Church is just as much *opposed to the people's right to rule themselves*, as any of his despotic predecessors were. He utterly scouts the democratic doctrine that, *all government rests upon the consent of the governed.* He again proclaims the hateful,

mediæval conception of the Divine Right of Kings.

According to this latest Pope, the duty of the people is to serve, obey, and support the Divine families who were born to rule over all other families. According to this latest Pope, it is the people's part to be thankful to God for being allowed the glorious privilege of being ridden by a divinely favored class, who were born booted and spurred for that purpose.

According to this Italian priest, Della Chiesa, the great Liberators of the human race, were a lot of seditious traitors, who deserved death. According to this newest Pope, Garibaldi was a wicked insurgent, Robert Emmett a traitor, Simon Bolivar a mischief-maker, and George Washington and Charles Carrollton were rebels against a heavenly authority, for which a text is found—as Chiesa tells us—in Romans, XIII. 1.

I think, if some American Catholics who are *not* bigots, would carefully study the first Encyclical of Benedict XV., they will open their eyes.

In this Encyclical, the new Pope declares for union of church and state, cruelly ignoring the opposite recent public statements of Prince Truthful James Gibbons, of Baltimore.

He also demands a restoration of his Temporal Power, which the Italian Catholics pulled down in 1870.

He bitterly condemns all modern thought, and wants us to mentally return to the good old days when red-tailed Dragons devoured wicked mortals who ate meat on Friday.

He expressly condemns Freedom of Thought, and sweetly argues, in effect, that your brain and mine were made to act as hewers of wood and drawers of water for the brain of the Pope and the brain of the King. The divinely chosen Pope and the divinely chosen King may use their brains, if they happen to have any—which is not often the case—but you and I must regard our grey matter as a piece of ground, to be sown, cultivated, and harvested, by those higher mortals whom God made out of a special grade of clay, and who have the right to think for us, speak for us, and live on us, as per a passage in one of Paul's epistles!

It always strikes me as the sublime of impudence, when so anomalous a person as the Pope, presiding over a Catholic world which worships Mary, and which never reads the Bible in the search for papal dogma, should quote *from Paul*, to sustain the monstrous pretensions of absolutism and Divine Right.

In short, the papal law, as re-stated in 1914, is the same that it was in the Dark Ages. According to that law, no patriot ever had the right to resist the tyrant King, and no slave ever had the right to fight for his freedom. According to that papal law, the Torch-bearers of the modern civilization and intellectual progress were all rebels against God and the Pope.

Possibly, the Archbishops and the Cardinals may impose that hoary, mediæval code upon America, but I don't *think* they will.

Editorial Notes and Clippings

AMONG lovers of literature, the question is often asked, What is the best short poem in the English language?

In the very nature of things, there can not be a unanimous verdict in favor of any claimant.

First of all, is the difficulty of agreeing as to what *is* "a short poem." How many lines will be allowed? And to what extent shall the sentiment, or feeling, outweigh *the thought*, or the intellectual element?

The brilliant genius, Henry Grady, considered Walter Savage Landor's "Rose Aylmer" to be the best short poem. It reads:

"Ah, what avails the sceptered race,
Ah, what the form divine
What every beauty every grace—
Rose Aylmer, all were thine!
Rose Aylmer! Whom these wakeful eyes,
May weep, but never see:
A night of memories and of sighs,
I consecrate to thee."

It may be objected, that "sceptered race" is unintelligible. One has to await the explanation, that Rose Aylmer was supposed to have had royal blood in her veins. Is not an obscurity in a poem similar to a discoloration in a pearl?

Besides, what does the poet in this case do, except say that he spent one unhappy night, sighing and weeping, in memory of a beautiful woman—who, so far as the poem reveals, was not young, not related to him in any way, and not even the object of his love.

In fact, Rose Aylmer was nothing to the life of Landor so far as anybody knows, but was a pretty English girl, who went with her parents to India, and soon died.

Landor's poem probably did not cost him a single tear: it impresses me as a mental exercise, and nothing more. It has no depth of thought, no peculiar beauty of expression, and no self-evident *sincerity*.

But when you turn to James Russell Lowell's "After the Funeral," you are melted by the subdued but passionate grief which almost sobs in every sentence. There is no obscurity, no artificiality, no trick of versification. The feeling reaches the uttermost depths of human suffering, and the thought is as beautiful as elegy can achieve.

Landor's little poem, in comparison with Lowell's, is like a china doll beside some masterpiece of sculpture.

To many lovers of poetry, Keat's lines on the Grecian Urn are perfection. Indeed, they are, but the perfection is that of the urn. It is necessarily cold and remote from immediate human sympathy. It is like Hawthorne's "Marble Fawn:" no matter how exquisite the workmanship, you can not feel that it is a thing of flesh and blood.

Byron's poem to his sister would perhops be a close competitor for first place among short poems, were it not that the world has come to regard Byron's poetry as the product of a profound egoist who never in his life cared two straws for anybody excepting Byron. He used his half-sister as a sort of convenient peg to hang poetry on: and if the poem had been buried with her, and Byron had survived, he might have done as Rossetti did with his wife—dug her up, to get the poem.

Bret Harte's "At the Hacienda," seems to me to have been somewhat overlooked, among short poems of supreme excellence. It is certainly a cameo.

Burns' "Highland Mary," Longfellow's "Nightfall," Tennyson's "Crossing the Bar," and Kipling's "Recessional," are generally mentioned among the best short poems; but I do not remember having seen the names of

Swinburne's "Rococo," or of "Harlot's House," by Oscar Wilde. Both of these are poems of supreme merit. If you will read them, their witchery will be felt, and not soon forgotten.

Some time ago, one of our magazines asked its readers to name the best short poem. Several mentioned Blanco White's "Ode to Night." What do you know about it? To be candid, I had never heard of it, before. It is very brief, and it is therefore given, in order that you may study it for yourself:

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened in man's view.

Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst flow'r and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we, then, shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

It is a sublime, beautiful and original thought, poetically expressed.

If the light of the sun conceals from us so much of the splendor of Creation; and if Night—which must to our first parent have seemed to be the extinction of all that was glorious—revealed still greater glories which the Day had hidden, so the Death, which humanity so much dreads, may be but another Night, serenely grand with its myriad suns and moons and stars.

In these few lines, the Christian, the poet, and the mystical dreamer stand robed in vestments of everlasting radiance.

Who was Blanco White? His story reads like some weird chapter in Gulliver's Travels, so distant is it from the ordinary experience of modern life. That an Irishman should be born in Spain, and become a chaplain to his most Catholic Majesty, the King of Spain, and Rector of a Spanish Catholic College, was not so very marvellous, for many of the Irish Catholics went to the Continent, in the Middle Ages and afterwards, taking service under Catholic royalty in France, Austria and Spain. But that such an Irish-Spaniard as Blanco White—after becoming Licentiate of Divinity in the Catholic University of Osuna, and a member of the Royal Academy of Belles Lettres at Seville—should withdraw from the Roman Church, become a modern Luther in his exposures and denunciations of it, and enter the ministry of the Episcopal Church, seemed almost incredible.

Yet his explanation of the mental processes which led him to the conviction that Romanism is not Christianity, is simple and satisfactory. Birth, environment and education made him a papist, but at an early age he began to investigate for himself, with the result already mentioned.

In his "Evidences Against Catholicism" (p. 22), he says—

"To describe the state of my feelings ----is beyond my power. An ardent wish to fly from a country where the law left me no choice between death and hypocrisy, seized me."

Remember that this was in Spain, during the era of Napoleon Bonaparte; and that this Irish-Spaniard says *the law would have taken his life, had he left the Roman Church.*

This is a fine commentary on those mendacious and utterly unscrupulous sermons which American priests are now preaching and publishing.

They have the infinite effrontery to tell ignorant, credulous Americans, that popery has always championed civil

and personal liberty, when in Spain, Portugal, Italy, Austria, South America, Central America and Mexico, *during the last century*, the sword of death hung over the head of every man and woman who threw off allegiance to the Italian pope's pagan church!

Blanco White continues—

"Ten years, the best of my life, were passed in this insufferable state, when the approach of Bonaparte's troops to Seville (in 1810) enabled me to quit Spain, without exciting suspicion to the real motive which tore me forever from everything I loved."

Seeming to fly from the French troops, White escaped to England, where his renunciation of popery did not cost him his life, but subjected him to the bitterest persecution that Rome could bring to bear. He became a tutor in a nobleman's family, and later filled the same office in the family of Archbisho Whateley, of Dublin. After a prolonged and conscientious study, White's religious views fixed him firmly in the Church of England. Some of the most illustrious Englishmen of the day were his warmest friends and admirers; but his life was a sad one, since he was cut off from his relatives in Spain, and was bowed down by the loss of his two sisters, who were the victims of the priests in the nunneries.

In the preface of his "Evidences," White says—

"The fetters which, by God's mercy, I have been enabled to break, I would die rather than help to rivet upon a fellow-Christian; *but the power which made me groan in bondage, is striving to obtain a direct influence in this Government*, and I can not regard such efforts with apathy."

That was in 1825.

The Romanists were pleading for "Catholic Emancipation," and for full liberty to enter Parliament. They were assuring the British Government that they had no thought of endeavoring to control the politics of the country. They protested their patriotism, just as the American Catholics are now protesting theirs.

They deceived William Pitt, they deceived Lord Grey, they deceived all the leaders of the great Whig Party; and, in spite of the warnings of some of the wisest scholars and statesmen of England, all the civil disabilities of the Catholics were removed.

With what result?

Ireland became more turbulent than ever: the Catholics not only demanded local self-government for themselves, but the right to govern Protestant Ulster, as well. And because the English Government did not dare to incur the dreadful responsibility of putting the only prosperous part of Ireland under the heels of the Italian pope and the Dublin politicians, the Dublinites are acting as traitors to the British Empire in this battle which it is waging for its life.

Listening to their priests and to their politicians, the Catholics of Ireland have refused to enlist in the Army. They actually had the impudence to say, through their leader, John Redmond, that they would *defend Ireland*, if the armies of Germany, Austria and Turkey should invade it!

Blanco White's apprehensions were also borne out, in another direction. After the Government had restored the Catholics to full citizenship, the Jesuits started a secret movement, within the Church of England, and the Episcopalians were divided into two camps, the Ritualists who are near-Catholics, and the Low-Church people, who are Protestants.

The general result is, that the Aristocracy of England is drifting toward popery, the mummeries of pagan worship are again prevalent in the land, and the Government has been compelled to send an ambassador to the Italian pope—thus going backward 400 years.

Such as this was what Blanco White

apprehended, and in his strong language, said he would rather die than help it forward

It is all the more baffling to one's understanding, when we remember that during the very years that Protestant England, Germany and the United States were subtly and stealthily drawn toward popery, the Catholic countries—France, Portugal, and Italy itself—cast off the debasing, intolerable yoke.

The other day, I was reading further details as to the method by which the first hermits, monks, anchorites and asinine ascetics maintained their masculine chastity. The regimen was severe. The torments of these dirty and selfish fanatics must have been agonizing. They not only denied themselves meats and wines, puddings and pastries, syrups and soups, but they even waited for the crust of bread to get stale, for the water to grow stagnant, the cresses to wilt, and the raw turnips to shrivel, before venturing to use them.

Even then, amorous Nature prompted dalliance, and leaves of trees would sound like the swish of skirts; and so, Father Virginius had himself copiously bled, twice a week. Thus was masculine chastity kept unspotted from a wicked world.

Have you ever seen a Roman Catholic priest who looked as though he lived on bread crumbs, drank nothing but water, and had the red blood let out of his veins twice a week?

If so, kodak him the next time you see him, and send me his picture. I want to publish it—even at the risk of being *again* indicted for sending the pope's literature through the mails.

The average priests of today are fat and red and coarse: their lips are sensual, their necks are bullish, their eyes are bold as they look upon pretty women; and their stomachs present every outward appearance of being well kept.

These men enter the priesthood at an age when the blood is hottest, and when a man craves a mate.

The nuns usually enter the cloistered convents at an age when youth beats ardently in the veins, and when every normal woman craves a husband.

The Roman system locks these women up for life, and hands the key to the sensual priests.

What happens?

What is bound to happen? You know very well what happens; and it is the most marvellous thing about the terrorism which popery exercises over the minds of its own subjects, that Roman Catholic men, *who know what they themselves are* at the ages of twenty-five, thirty and forty, should pretend to believe that their priests are not men of like appetites and passions.

The only reason in God's world that can be given for condemning nuns to life imprisonment, is that *they must be kept in the power of the bachelor priests, and must never be allowed a chance to tell what they saw, heard and experienced in the cloister.*

What other reason can be given *for treating a pious woman in the same way that the law treats a hardened criminal?*

On this subject, Blanco White says of the Spanish priests:

"I have known the best among them: I have heard their confessions; I have heard the confessions of young persons of both sexes, *who fell under the influence of their suggestions and example;* and I do declare that nothing can be more *dangerous to youthful virtue* than their company."

"The cares of married life, it is said, interfere with the duties of the clergy. Do not the cares of a vicious life, the anxieties of stolen love, the contrivances of adulterous intercourse---do not these cares interfere with the duties of the priesthood?"

Before the American public today, are the scandals which Rome has not been able to cover up: the twenty-eight

indictments for sodomy against the Louisiana priest, John Holtgreve, with his altar boys; the seduction by Priest Sweeney of Mary Moran, of Illinois: the drunkenness and crime of Priest Mullen; the seduction and murder of Anna Aumuller by Priest Hans Schmidt: the rape of the nun in the New Jersey convent, which was called to the attention of Bishop McFaul; the rape of the Catholic woman in Massachusetts, *in the church itself*, by Priest Petraca; the nun who gave birth to the baby in the "rest room" of the Cincinnati department store; the public advertising by priests for buxom young "housekeepers," the keeping of *three* of these young and beautiful "housekeepers" by one of the Pope's American nobility, in one of the great American cities; the effort of the New Orleans bishop to check the scandals by prohibiting his priests to allow women to reside under the same roofs—these and scores of other scandals prove, that what Blanco White said about *the system* remains true, and ever will remain true, as long as normal men, in the prime of life, have the passions which the Creator put in them —put in them to stimulate the propagation of the human race.

Blanco White continues—

"I have seen the most promising men of my university obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness.

A virtuous wife would have confirmed and strengthened their purposes; but they were to live the life of *angels*, in celibacy.

However, *they were men*, and their duties connected them with beings of no higher description.

Young women knelt before them, in all the intimacy and openness of confession.

A solitary home made them go abroad in search of social converse. Love, long resisted, seized them, at length, like madness. Two I knew who died insane; hundreds might be found who avoid that fate, *by a life of settled, systematic vice.*"

White then describes the appalling vices that exist in nunneries, and *the slavery* in which the women live.

Slavery can not bear the light of modern law and civilization! So we say, and so we believe.

But what are these hundreds of thousands of women, held under lock and key by bachelor priests—what are they but slaves?

Spain abolished negro slavery, but retained the slavery of white women.

The British poets, lawyers and statesmen boast that "slaves can not live in England. The moment the foot of the slave touches English soil, he is free."

HE? Why not *SHE*, also?

What sort of fatal poison has taken possession of English minds, that this devilish foreign church should be allowed to make slaves out of thousands of white women in this twentieth century?

England freed her West Indian negroes nearly 100 years ago. When is she going to set about emancipating the white slaves of popery?

In these United States, more than a million white men rushed to arms, and fought their white brothers, to free the black slaves.

How much longer are these white men going to tolerate *the systematic enslavement of their white sisters?*

If the Roman priests were compelled to marry, the Roman Church would never build another cloistered convent!

The Greek Catholics compel their parish priests to marry.

Therefore, the Greek Catholics do not need to keep women locked up in nunneries.

The Greek priest who prefers not to marry, *is locked up in a monastery*: he is not allowed access to women.

The Greek Catholic Church is older

than the Roman Catholic, has an older Bible, and a form of worship nearer to the original of Christianity. There are at least as many Greek Catholics as there are Romanists: if they compel their priests to take wives, *don't you know there is a reason for it?*

It is against public policy to allow "perpetual vows" exacted from young women who are carried away by temporary enthusiasm, and who may bitterly pine for freedom, in less than a year.

It is a frightful thing to put such a girl behind the locked doors, and barred windows of a thick-walled dungeon, and keep her there for life.

Our law is against it, and the law should be enforced. I predict that in less than five years, *THE LAW WILL BE ENFORCED.*

Involuntary servitude must not be tolerated. The State must go to those dungeons, regularly, and periodically, with the offer of freedom to those caged birds.

If they want to "consecrate their lives to good works," they don't need any barred windows, thick walls and locked doors.

Life-long imprisonment is no part of Bible Christianity.

In 1822, when the Liberals got the upper hand in Spain, those Catholics who controlled the brief Democratic government gave the imprisoned nuns the opportunity to come forth into life and freedom.

Two hundred and ten nuns immediately embraced the offer.

It was the same way in Italy, when the Italian patriots overthrew the temporal power of the pope (1870).

It would be the same way in this country, if the 56,000 American women, enslaved by the priests, were given a chance to return to real life.

If the pope and his prelates do not themselves consider their treatment of women a system of involuntary servitude, why did the Council of Trent make such threats against any civil power that would refuse to help catch the fugitive slave and bring her back to her dungeon?

And why did the Roman Church condemn such nuns to death?

There is nothing whatever in the Bible, or in our laws, which permits this terrible mistreatment of women.

One of the most peculiar evidences of the innate bigotry and intolerance of the Roman Catholic Church appears of record in Nebraska. It reads:

IN THE DISTRICT COURT OF BUTLER COUNTY, NEBRASKA.

Patrick Ward, Otto J. Schmitt,
Plaintiffs,
vc.
Henry Diers, Cassius A. Chapin, James Stevens, Frank Palmer and George Dobson, as Members of the Board of Education of School District No. 5, Butler County, Neb., and Earl N. Griggs,
Defendants.

You and each of you, defendants abovenamed, are hereby notified, that on the 25th day of May, 1914, the plaintiffs filed their petition against you in the District Court of Butler County, Neb., claiming that you defendants, who are designated as members of the Board of Education of School District No. 5, Butler County, Neb., have ordered, and were going to have performed, religious exercises at the annual Commencement of the Public High School of Ulysses, in said School District, and that the same shall be denominational, and that in a part of the same an attack on the Holy Roman Catholic Church, its teachings, its priesthood and its governing authorities, will be indulged in by the defendants, members of said Board of education, to deliver the benediction, and that on the 2nd day of June, 1914, at 10 o'clock a. m., they will apply to one of the judges of said court, in the district courtroom, in the courthouse, in David City, Neb. ,for a temporary order of injunction restraining you as prayed for in said petition.

PATRICK WARD,
OTTO J. SCHMITT,
Plaintiffs.
(By L. S. Hastings, their Attorney.)
Dated May 25, 1914.

I hereby certify that this is a true copy of the original notice now in my hands for service, and all the endorsements thereon. L. J. WEST, Sheriff.

The restraining order desired was issued by the court, and Brother Griggs was denied the privilege of making "an attack on the Holy Roman Catholic Church" in a "denominational" benediction.

If, in 1914, the Romanist bigots apply to the courts to prevent a Protestant preacher *from pronouncing the benediction*, what will they do to Protestants, fifty years hence, if they gain control of the Government?

So late as 1895, the papists were burning Mexicans who rejected popery: so late as 1898, they were torturing Filipinos who denied the Roman faith; in Central America, within the last ten years, they have barbarously tortured and murdered those who revolted against the Roman Church.

What *would* they do to us, if freedom of speech and of press can be penalized, as they are striving to do?

Would you care to know the true reason why the fourth degree Knights of Columbus murdered Rev. William Black, in Marshall, Texas?

Read the folowing reply which he published, accepting the K. of C. challenge, and you will understand why they sent five armed men to his hotel to assassinate him:

EX-PRIEST BLACK ACCEPTS PAPAL CHALLENGSE TO THE AMOUNT OF $25,000.

William Black, who lives in Bellaire, Ohio, and claims to be an ex-priest, has been lecturing to big houses for ten days in Perry, Iowa. There was no trouble while he lectured, but immediately he had left town the papists attacked him, asserting that he had never been a Roman Catholic priest. Upon this, Black has sent out the following challenge, which certainly "calls the bluff" of his detractors. The challenge is so bold and sweeping, that The American Citizen prints it in full as a matter of general interest:

The Challenge.

I, William Black, understanding that it has been charged by James Cleary, the Knights of Columbus of Perry, Iowa, and others, that I am an imposter, that I was never a Catholic, and that I was never a Catholic priest, and as I further understand that a Catholic banker of Perry has offered to wager $100.00 that the above statements are true, I do hereby make the following propositions:

Upon the deposit of the said $100 in cash in the Security Savings Bank of Perry, Iowa, I will deposit an equal amount in cash in the same bank. The said Catholic banker, or any other person accepting this challenge, shall elect two persons, I will select two, and these shall select a fifth person to act as judges. To these five persons I will submit proof, within two weeks of the time the committee is selected. That: (1) I have been, not only a Catholic, but an ordained Catholic priest, and (2) every statement made by me concerning the "Secret Confessional," at Jones College building, Sunday, October 25, 1914, is true.

Further, as the State Council of the Knights of Columbus have offered a reward of $25,000.00 in five parts for the proof of all or any one of five claims, I will, upon deposit of that amount of cash in any Protestant bank in Iowa, prove before a committee appointed as the committee above, as follows:

(1) "For proof that arms of any kind, rifles or guns, are kept in any church or parochial school, except military school, always open for inspection, $5,000." This, of course, I will not attempt to prove because of the evasive wording of the offer. The Knights of Columbus are a military organization, and so "excepted" from the above, and as they are not open to inspection, they are again "excepted" by the wording of the above offer. Your "except" actually admits that you have arms and ammunition—what are they for?

(2) "For proof that there is anything in the Knights of Columbus oath inconsistent with the duties of an American citizen, $5,000." I will prove that the Knights of Columbus oath was, as late as 1912, inconsistent with the duties of an American citizen; I will prove what the oath is now, for my evidence does not cover the last two years, and there is a probability that the oath has been changed for this very purpose of bluff.

(3) "For proof that the alleged Knights of Columbus oath circulated dur-

ing the last two years, is true in word or spirit, $5,000." I will prove that the Knights of Columbus oath circulated during the last two years, was true in word prior to 1912, and is true in spirit at the present time.

(4) "For proof that Catholic priests or bishops take oaths inconsistent with loyal and patriotic duty as citizens, $5,000." "Citizens" here probably means "Catholic citizens," as you signed yourself in the "Advertiser" and "Chief" recently. However, I will prove that bishops and priests have taken oaths in connection with their church, inconsistent with loyal and patriotic duty as "citizens of the United States of America."

(5) "For proof of the existence in any of the rites or ceremonies of the church, any oath, affirmation, or promise inconsistent with the duties of an American citizen, $5,000." Again, I will prove that prior to 1912, the Jesuit oath and the layman's obligation, as circulated during the last two years, was inconsistent with the duties of American citizens.

I will challenge James Cleary to defend any of the above propositions in open debate any time ,at any place. All I will ask will be time to get to Perry from wherever I may be at the time of his acceptance.

Further, the money deposited in the Security Savings Bank of Perry, shall become the property of the party whose contentions are sustained by a majority of the committee appointed as above.

Now PUT UP or SHUT UP.

(Signed.)

WILLIAM BLACK.

State of Iowa, Dallas County.

On this 11th day of November, 1914, before me personally appeared William Black, and to me known to be the person named in and who executed the foregoing instrument, and acknowledged that he executed the same as his voluntary act and deed.

(Seal.) A. W. HEISS,
Notary Public in and for Dallas County, Iowa.

Now, you have our case in brief outline. What do you intend to do about it? We say with Black, Put up or shut up.

C. C. WATERS,
Sec. Knights of Luther.

On Nov. 11th, 1914, Black swore to the facts set forth in his challenge. Specifically, he propsed to prove that the fourth degree oath of the Knights of Columbus, *as late as* 1912, was exactly what he and I and others had said it was. It was at St. Paul, in 1913, that they concocted the fake oath, to fool the public with, just as pirate captains forge papers to exhibit to stronger ships that overhaul them and demand their manifest.

Black had taken that fourth degree oath, and he was making an intolerable situation for these papal traitors by the publication of his formal, sworn statements and challenge.

They dared not meet him in a fair investigation. They dared not let him continue to make his charges.

Therefore, five of them armed themselves, went to his room, threw him off his guard by a civil request for an interview in his room, and then when he was in their power, they suddenly seized him and shot him.

The murder of William the Silent was a brave deed, compared to this cowardly assassination.

The murder of Mayor Gaynor and Professor Ferrer, and the patriot Rizal, were not fouler than the premeditated diabolism of *this* murder.

They killed him, *to keep him from telling the truth on the fourth degree Knights of Columbus*—whose real oath and military preparations render them more dangerous to our liberties than the Jesuits themselves.

No other country on earth would permit the formation within its borders of such a military secret organization, bound by an oath of allegiance to a foreign power.

Answering an inquirer, some time ago, one of the Italian pope's American papers published this:

THE SPANISH INQUISITION.

The Spanish inquisition was established by Ferdinand and Isabella more from political than from religious motives. It was enforced especially against the Jews

and the Moors, who were the political enemies of the throne. The inquisitors were royal officers and they received their orders from the King and not from the Church. These very inquisitors often persecuted priests and bishops of the Catholic Church when it suited their political purposes. The Archbishop of Toledo was cast into prison by the inquisitors for sixteen years. Repeatedly the Popes protested against the inquisition.

As every student of history knows, the first inquisition was established in Italy, and in France, by the Pope himself. In 1231, Pope Gregory IX. placed the Dominican friars in charge of it.

The Spanish Inquisition was created by the Pope, Sixtus IV., by formal decree (bull), in 1478. The Pope appointed Thomas de Torquemada, as the first Inquisitor-General, under Cardinal Ximines, of Spain.

The laws governing the Spanish Inquisition were made by the pope and his immediate councillors.

No pope ever condemned it.

Every pope favored it. And the Romanist prelates who were persecuted by it, were accused of offences against the Roman Church.

For instance, the prelate, Ponce de Leon, was imprisoned in a dark underground dungeon, for having translated into Spanish the Song of Solomon.

It is peculiarly ungrateful in the American priests to slander Ferdinand and Isabella. It required all of the satanic Torquemada's influence, *as her confessor and spiritual guide*, to induce Isabella to sanction the hideous work of the pope's Inquisition. It was not until 1492, that the Spanish sovereigns yielded completely and signed the most fatal of all the Inquisitorial decrees—that for the wholesale expulsion of the Jews; during which the savage priest, Torquemada, caused the death of 20,000 Israelites.

Recently, General Carranza levied a tax on the Spanish Catholic millionaires who own the land, *and the slaves*, of Yucatan.

General Carranza is trying to do for Mexico what General Washington did for North America, and what General Bolivar did for South America.

The Catholic slave-owners of Yucatan refused to pay the tax, and he blockaded their seaport, Progresso, from which they ship the hemp produced by the labor of their 150,000 slaves.

Immediately, our Steel Trust, which has in operation a slave-system of its own—working white slaves seven days in every week—appealed to our Government, saying, in effect, that its subsidiary corporation, The Harvester Trust, needed the hemp of Yucatan in its business.

Without delay, our Government sent war vessels to Progresso, broke the blockade, and hauled off the hemp.

Wasn't it fine? The Catholic grandees who own Yucatan and its 150,000 slaves, will not have to help finance the War of Independence, and will consequently be the better prepared to finance Huerta, Mora, Diaz, Terrenzas and the Spanish Catholics generally, who are preparing to concentrate against Carranza for the restoration of the hateful system which has despoiled and degraded the native Mexicans 400 years.

In the Christian Herald of Sept. 9, 1914, was the following account of the Roman Catholic slave-system of Yucatan—a system not very different from that which prevailed throughout the whole of Mexico:

To gain an insight into the nature of the present struggle of the Mexican peon for physical and moral freedom, the actual condition of the Indians in Yucatan may be considered. The native Maya is the meekest and gentlest of all Mexican Indians; he is also held in more cruel and hopeless bondage than the others. There are in the State of Yucatan some 150,000 Maya slaves, owned by about two hundred

masters. who cultivate the sisal hemp, a product chiefly imported into this country. Each Indian, man or boy, must perform a given daily task; if he falls behind in his task, he is flogged; if he runs away, he perishes in the wilderness, or if caught, he is often flogged to death. The average daily wage is 20 cents for twelve hours of work under a scorching sun. Food and drink are sold at the plantation store, the former high in price, the latter cheap, to keep the consumer's moral energy within desired limits. The family lives on most plantations in a miserable hut, generally offset by a most pretentious church. Religion imparted proclaims a God who has created two classes, master and slave; to work hard for and be obedient to the former leads to paradise; laziness and ambition lead to infernal tortures. Schools do not exist; the planters' chief agents are the priest, the lash and rum; no Christian missionary ever came to Yucatan plantations to teach the Maya faith, hope and temperance. The Indian says: "I drink to forget myself and to drown the miseries of my hopeless life."

Merida, the planters' capital, is a continuous display of barbarous splendor, while the surrounding hemp fields are a silent netherworld, peopled by shapeless, hopeless phantoms, the ghastly silence interrupted now and then by piteous shrieks from victims of the lash, and by howlings from a maddened brain, aglow with fiery liquor. The victims are locked up in cages, with which the plantations are well stocked, with all degrees of torture, darkness, vermin and creepy things. The gentle Indian, when sober, loves his wife and children, but all grow up under the baneful influence of lash, rum and a most un-Christian priest. Under this triple system the Maya is fast going to an early grave, and some of them seek peace in self-inflicted death. A slender youth of sixteen told the writer why he took to drink. His father, a tailor in a small town, had died; his mother began to fail, the son, to nurse his suffering parent, borrowed fifty dollars from a planter, and half as much went for a coffin and the decoration of a grave. The youthful debtor went to the planter's place to slave off the debt contracted, a hopeless task with fifteen cents in daily wages. He took to drink to forget the past and the hopeless future; one morning his body dangled from a tree, and at noon the vultures were fighting over the remains of what was once a loving, gentle youth.

As the Maya slave is disapearing fast, the planters import human cattle from other parts of the Mexican Republic. Twelve years ago, in beautiful Sonora, a vast stretch of fertile land, dotted with prosperous Yaqui farms, was confiscated by one of the Ministers of President Porfirio iDaz. The manly Yaquis went to the mountains to fight the spoliators of their homes. To stamp out the spirit of rebellion, the wives, daughters and boys of these fighting men were transported to distant Yucatan, and sold as slaves to fill the gapps left by the disappearing Mayas.

Thus, within two years, from the temperate clime of beautiful Sonora, more than twelve thousand human beings were shipped to the torrid fields of death-breeding Yucatan. The first consignment of these wretched Yaquis, four hundred and three women, boys and girls, was purchased by a prominent planter; for want of accommodation, these exiles were quartered in a shed, not large enough for sixty human beings. A few days after their installation in this unsanitary place, yellow, typhoid and other fevers began to decimate these new arrivals; many refused to eat, a few died from the wounds inflicted by the lash, and others killed their children and committed suicide. Two moons had not passed over this abode of horror, when the last victim of a once free and happy people was thrown a prey to vulture and plantation dog. The successive consignments were better treated, but nearly all of them died from **nostalgia**, fevers and exposures to the rays of a scorching sun. Today, out of some twelve thousand human beings, but a few hundred are alive, and these are as hopeless as the native Maya.

Only three months ago, a powerful planter bought a new plantation; he ordered the wages prevailing on his new property reduced. Food prices being high, the Indians appealed, through their majordomo, a man opposed to flogging, to the owner for an increase in wages. The reply came with the arrival of fifty Federal soldiers, who imprisoned the ringleaders, of whom two "disappeared;" the rest were flogged. The soldiers remained two weeks on said plantation, and instructed the Indians how to work for starving wages. The humane majordomo was enlisted in the army to fight the rebels.

The estates of these Spanish Catholics range from one million to fifteen million acres.

Dictator Diaz regularly made war on

the Yaqui Indians, and sold the prisoners to these hemp-kings, at $65.00 apiece. In Yucatan, they were sold from one planter to another for prices ranging from $400 to $1,000.

How does it impress you when you see the Democratic President of the United States ordering the United States Navy to convert battleships into freight barges for the benefit of the slave-driving Steel Trust, and the slave-owning Hemp Trust of Yucatan?

Laborious efforts are being made by the Romanist editors of this country to prove that the Italian Church has always fought the battles of the slaves. What efforts has Romanism ever made to break the fetters of the Mexican slave? What is Cardinal Gibbons doing at this time, except to co-operate with Archbishop Mora in restoring slavery all over Mexico? What are the Romanists contemplating, if not the extension of the Yucatan system to the whole of Mexico? What was Mora trying to do, when he financed the treachery of Huerta, which led that villain to the murder of the Constitutional President, Madero?

Gibbons and Mora announce that they will raise a fund of $50,000,000 and an army of 200,000 men, for the purpose of "restoring peace" in Mexico.

It was Mora ,and the Spanish land-kings and slave-owners, that overthrew Madero; and their tool, Huerta, murdered him. These Catholic Spanish priests and land-kings were the peace-breakers.

What sort of peace-makers are they aiming to become? There aim is to re-establish the peace of Dictator Diaz, the peace of despotism, slavery, and the arbitrary shooting of whoever resists.

If Huerta, Felix Diaz, Archbishop Mora and Cardinal Gibbons are allowed to use New Orleans and New York as the hatcheries of this infernal plot against the Freedom of Mexico, it will be an everlasting disgrace to the United States.

How similar is the history which Romanism makes for itself, wherever it gains the upper hand!

We know what it has been for 400 years in Mexico, in Central and South America. The Report which Mr. Taft made to President McKinley (known as Senate Document 190—56th Congress) shows how similar was the horrible record of Romanism in the Philippine Islands, for hundreds of years.

But, in order that you may see how absolutely similar Roman Catholicism always is, when dominant, I will cite two widely different eras and countries —France in the Middle Ages, and Austria in the nineteenth century.

First, let us glance at Romanism and the slave, in the time of the Catholic "Saint," King Louis IX. of France, the thirteenth century:

> The oppression of the people by the clergy, during the reign of St. Louis, was lamentable. A vigorous action was done by his mother, Queen Blanche, to cure it in some meausre. The Chapter of Paris had imprisoned all the inhabitants of Chatenai, and of some other places, for divers things which were imputed to them, and which were forbidden to bondmen; for such was then the people's condition, and especially the inhabitants of the country. They were sold with the lands, as a dependance which belonged to it; so that a crowd of these miserable people languished in the prisons of the chapter, where, wanting necessaries for life, they were in danger of being starved to death. Blanche, moved to compassion by the complaints which she reecived from them, sent to desire that, in consideration of her, they might be released upon bail, assuring that she would inform herself of the matters, and would do all manner of justice. But the chapter, after having answered that nobody had anything to do with their subjects, and that they might put them to death if they pleased, sent again to seize the women and the children, whom they had spared at first. Then, in hatred to see them honored with such protection, they were used in such a manner that

many of them died, either through famine, or the inconveniences they suffered by heat, in a place hardly able to contain them. Blanche, full of indignation at an act no less insolent than inhuman, went with main force to the prison of the chapter, and ordered the gates of it broken open; and, because some difficulty might have been made about it, for fear of the censures so common in those times, she gave the first stroke with a stick she had in her hands. That stroke was so well seconded, that the gate was broken down in an instant, and a crowd of men, women and children came out with disfigured faces, who ,casting themselves at her feet, prayed her to take them under her protection, without which the favor she had done them would cost them very dear. She did it, and so effectually, that, after having seized on the revenues of the chapter, till they had submitted to the authority wherewith she was entrusted, she even obliged them to affranchise those inhabitants for a certain yearly sum. It was almost at that time that those kind of affranchising kings began, or at least, that they became common. (Art. Castile, in Historical and Critical Dictionary of Peter Bayle, pp. 555-556.)

As all readers of history know, France was a typical Catholic country. The priests joined the aristocrats in reducing the people to pitiable serfdom, and the spoil of the laboring classes was divided between the two robbers, the Roman Church and the Divine-right King. In France, this fearful system was not broken up until the maddened peasantry rose in revolt, in the Revolution of 1798.

The same system of serfdom prevailed in every European country where the Roman Church had supreme control.

Let us now glance at Austria-Hungary, the most popish government in the world. Let us see what Roman Catholicism was tolerating and approving, so late as twenty years ago:

WHITE SLAVES IN HUNGARY.

Stephen Varkonyl, the leader of the peasants' revolution which convulsed Hungary during the early months of this year, has just been sentenced to one year's imprisonment for high treason.

The movement which was inaugurated by Varkonyl was a revolt against the remnants of serfdom which still exist in some parts of Hungary. In these districts each peasant is compelled to work fifty days in the year for the land owner without pay.

These fifty days of compulsory labor are not successive, or at fixed intervals, but when the land owner has work to be done he sends a drummer through the viliage, and every male inhabitant is obliged to respond to the summons.

Thereupon so many men are selected as are required. The land owner almost invariably exacts this labor in the summer, when the peasant's time is most valuable to him.

In summer the peasant can earn as much as one shilling a day; in winter, not more than fourpence or sixpence. In winter, the peasants are compelled to act as beaters in the magnates' haunts for a wage of twopence a day. The occupation is a dangerous one, and the time is not counted in the annual fifty days' compulsory labor.

The wives of the peasants are required to sweep and scrub the local manor house once a week, without pay. Finally, many land owners use the peasants as beasts of burden, harnessing four men to the plow, instead of two oxen.

Stephen Varkonyl, who inaugurated the revolt against these degrading conditions of labor, is a sort of Hungarian Wat Tyler. He is the son of poor peasants, was educated in the farmyard and graduated in the fields.

He is quite a typical horny handed son of toil, is physically tall, stoutly built, with plenty of character in his shaggy head, and small eyes, with their suggestion of the Mongolian slit, and has that rough kind of natural humor that appeals to the simple peasant mind.

Varkonyl, whose power over the agricultural population of his country is unbounded, is one of the most interesting figures in modern Hungarian life.—London Mail.

In my booklet, "The House of Hapsburgh"—now in press, all the frightfully cruel methods by which Protestantism was crushed in Hungary are given in full.

After the severed members of the

body of poor Anna Aumueller had been picked out of the river, and the crime had been traced home to Priest Hans Schmidt, he said:

"I met Anna Aumuller two years ago at the parish house at St. Boniface's Church. She was employed as a servant there. I was attracted to her by her beauty. I became infatuated with her. I loved her.

"I killed her because I loved her so much. She was so beautiful, so good, I could not let her live without me.

"I had made up my mind that she and I could not live together. I was a priest, and must remain with my church. I could not let her go away from me. So I opened the door of the flat. She was asleep in the room. I awakened her. I told her I had come to fulfill my threat. Then I drew the knife across her throat.

"I cut the body into six pieces. I made five trips to the Fort Lee ferry, each time with a part of her precious body in a bundle. When the ferryboat reached the middle of the stream, I would throw a piece into the water, and when the boat reached the other side of the river I would return and go back to the flat.

"After I had disposed of the body I wanted to destroy all evidence of the crime. I took the mattress on which I had slain her and carried it to a vacant lot at One Hundred and Forty-fourth Street and Seventh Avenue, and there I burned it.

"I am guilty; that is all I can say. I must pay the penalty. There is nothing else for me to do. But I loved Anna Aumuller. She wanted me to marry her and I procured a marriage licence. She trusted me.

"I am a priest and ordained to perform marriage ceremonies, so when she insisted upon a ceremony I married myself to her. There was no need of any other priest doing it. It was just as absolute as if I had called in another person with authority to perform the marriage ceremony. She was my wife."

Afterwards, he retracted this confession, and pleaded insanity. There was a prolonged effort on the part of the New York priests to prove that Schmidt had always been mentally deranged, and witnesses were brought over from Germany to prove it.

The Catholics on the jury made a mistrial; but the case was vigorously pressed to another trial, and the murderer was convicted.

Then he changed his tale again, and said that his "wife" was the victim of a criminal operation, and that he cut up the dead body to conceal the fact that "my wife" had been in the family-way.

It is a most sickening case, for it illustrates how the Roman Catholic *system* drives lusty young priests into vices which lead to crimes. It also shows the power of the Roman priesthood to save its criminal members from punishment.

Do you suppose for a moment that this horrible case of Priest Schmidt had nothing to do with the defeat of the Roman Catholic candidate, Governor Glynn?

Do you suppose it has had nothing to do with the National wave of hatred that is rising against the Roman Catholic system, which will not allow its robust young priests to marry, but gives them free access to buxom young women?

You need not doubt that this Schmidt case, where the *system* of Rome virtually drove this young German into his life of crime, and where the same *system* protects this horrible monster from punishment, will have a profound influence on public opinion for many years to come.

It is an object lesson that can not be forgotten.

Judas was chosen by Christ, and trusted; and Judas sold Christ to the high-priest, but did not murder him. Huerta was chosen by Madero, and trusted; and Huerta sold Madero to the high-priest, and murdered him.

The high-priest was Archbishop Mora, a Spanish prelate who has been one of the chief despoilers of Mexico. Mora financed Huerta to the extent of $10,000,000. When Huerta fled to Spain, without ever having dared to

meet Villa on the battle-line, Mora fled to Tampico and took refuge under the wings of General Funston.

He then went to New Orleans, where he began to hatch plots for the restoration of the Spanish control in Mexico. Cardinal Gibbons, of course, eagerly entered into the conspiracy.

The plan, as given out by Gibbons himself, is, that they will raise a fund of $50,000,000 among the Spanish priests and land-barons, and will enlist an army, *in the United States*, to invade Mexico and "restore peace."

Who was it that disturbed the "peace?" Who was it that telegraphed to President Taft, on March 1, 1913, "*I have the honor to inform you that I have overturned this government?*" What was the government thus overturned, if not that of a Constitutional Republic?

What better position in morals and law were Huerta and Mora occupying, when they conspired against Madero, overturned the Government, and murdered the legally elected President, than Cardinal Gibbons and General Wood would have occupied, *had they conspired against President Roosevelt, captured him, and killed him?*

Replying to the diatribes which have been published against the Mexican Masons, the Mexican patriots, and particularly General Villa, the American agent of Villa, Senor Enrique C. Llorente says, in part:

"In view of these facts, the recent publication in the press of the United States of an interview with the venerable Cardinal Gibbons, following a prolonged, secret conference at New Orleans, between His Emminence and His Grace, the Archbishop of Mexico, Jose Maria del Rio y Mora, has been read with surprise. According to the Baltimore Sun, of March 24, the Cardinal said, after harshly denouncing General Villa, that there was another candidate for the Presidency of Mexico, who would soon be brought forward, and 'who is the most worthy and the one who can bring lasting peace to the country.' The Cardinal preferred not to mention the name of the candidate at the time. General Villa has on many occasions declared that he does not seek the Presidency, and would refuse it if offered him.

"It is to be regretted that this usually discreet and respected Prince of the Church has intimated a purpose to enter politics in Mexico; for if the church desires just treatment in that country, which has endured so much through the misconduct of its ministers, then, like him who seeks equity, it must come with clean hands. Declarations of the character of that made by His Eminence will only serve to promote difference and to increase the suspicion concerning the motives of the church prevailing in the public mind today."

The criticisms which Senor Llorente undertakes to answer are twofold. One of the accusations against Villa has been that in summarily expelling certain foreign Catholic clergy from the territory occupied by Villa forces and appropriating property held by them Villa committed an act wanton in character and in violation of guarantees to which all aliens are entitled. The other criticism was that Villa, in imprisoning civilian supporters of Huerta and exacting military contributions from them and confiscating their goods, committed acts abhorrent to modern civilization and usage.

Respecting the treatment accorded the foreign clergy, the Llorente pamphlet asserts that "certain elements of the Catholic Church are held responsible for many of the ills from which Mexico has long suffered, and that the enforcement of those provisions of the Constitution prohibiting the presence of religious orders within the republic has been, and is, one of the foremost demands of the revolution."

Senor Llorente's justification of Villa's actions asserts that the great majority of those connected with these orders were subjects of "his Catholic Majesty, the King of Spain," and that these, "ever demanding exceptional rights and exemptions ,scorned to undertake the duties imposed by Mexican citizenship."

"Notwithstanding this fact," continues Llorente, "and unmindful of their obligations to refrain from participation in the political affairs of the republic, they were not slow to use their influence and power cunningly to retard the development of the social and economic necesities of the times. They were eager to throw the weight of their power and influence against all revolutionary ideals, and constituted one of the most potent factors in support

of the reactionary government of Porfirio Diaz and the Cientifico Party on the outbreak of the revolution of 1910, led by Madero. They, together with the Catholic Party, a political organization, constituted important elements leading to the overthrow and assassination of the martyred President in 1913; and so, too, they gave their unrestricted support to Huerta, the dictator, whose downfall and flight were caused by the military achievements of the distinguished soldier, General Villa."

Senor Llorente asserts that on the "memorable day" when Villa drove the Huerta army from Chihuahua one of his first acts was to "concentrate his attention upon the disposition of the members of the religious orders, found in his lines, whom he was bound by law to expel from Mexican territory. He answered the question by denying their claims to special consideration and forthwith deporting them. He allowed them, however, to remove a certain portion of their personal goods, but, as a military measure, appropriated the property held by them as property of the Church, under the law escheating to the State. Since the expulsion of these undesirables was imposed upon General Villa by the law, neither his act nor the manner of his performing it can be questioned."

Aside from his claim that this was done with Constitutional sanction, Senor Llorente argues that Villa was justified under the laws of war, quoting the rule laid down by General Francis Lieber, which governed the forces of the Union Army in the Civil War. Senor Llorente asserts that the religious orders, as a class, were notorious "supporters of the enemy," and opposed to "the principles of the revolution," and that he had a right to levy contributions on them.

"The furious and exaggerated attacks on General Villa by the deported clergy on their arrival in El Paso," continued the Llorente pamphlet, "were as characteristic as impotent. But these heated and highly colored protests failed to move General Villa, who has since followed the identical policy wherever he has led his victorious forces. But the policy of General Villa is not one opposed to the church as an institution. He is opposed only to those ministers of the church who, taking advantage of their holy office, in fact, seeking themselves to control, are opponents of enlightenment of civilization among the masses. Legitimate ministers of the Catholic faith, usually humble Mexican citizens, true to their country, have suffered no hardships at the hands of General Villa."

The New York Sun, of March 26th, 1915, publishes an interview with Mrs. Mary Burton, an English lady, in which she says:

Mrs. Burton, who, with her little ones, is staying for a few days at the Hotel Bon-Ray, at Madison Avenue and Ninety-second Street, is especially bitter against the Catholic Party in Mexico. She hastened to add that, inasmuch as she is a staunch Catholic herself, her bitterness is not felt toward the Catholic Church, but against clerics and others as individuals banded in a political party whose financial and other forms of support of the Villistas and Zapatistas, she says, is the only thing that holds together the roving bands of revolutionists.

"If the clergy of my own Catholic Church here in New York," said Mrs. Burton, "could see what I've seen Mexican priests do in the way of helping murderers and thieves with money and arms, the Catholic clergy of the United States would shudder. And as long as the Catholic party draws on its stores of arms and its wealth for the benefit of these murderous bands the terror will go on."

Cardinal Gibbons is a Jesuit: as such, he is a sworn enemy to such a Government as ours, and to such a Government as the Mexican patriots—assisted by many a native Mexican priest—are seeking to establish in Mexico.

Archbishop Mora is a typical Spanish high-priest, insatiable, unprincipled, ready to commit any crime to maintain the cruel foreign domination which has been the curse of Mexico, nearly all the 400 years, since the Cortez Conquest.

It must be a vast advantage to Gibbons, Mora, Huerta, and that despicable poltroon, Felix Diaz, to have a Jesuit occupying the post of Private Secretary to the President of the United States.

Next year, the Democratic leaders

will learn how many votes Tumulty and Gibbons have cost them.

From the Louisville *Christian Observer*, the following is clipped:

The designation of a British envoy to the Pope at Rome has so stirred Protestant England that vigorous efforts are being made to convince the Government that the envoy should be recalled. Sir Edward Grey, Foreign Secretary, is being inundated with postcards of protest from all quarters. Tens of thousands of such cards have already been issued. The Protestant Truth Society, of which Mr. J. A. Kensit is secretary, is publishing in London and provincial papers, twelve reasons why the envoy should be recalled.

In the "British Weekly" of March 18, these reasons are given great prominence. We reproduce them here in full:

Britain's Envoy to the Pope! Why He Should Be Recalled.

Because—

1. For 400 years, the most glorious epoch of our history, Great Britain has declined to have a representative at the Papal Court in Rome. To establish such diplomatic relationships now is contrary to "Statute Law Revision Act," 38 and 39 Vic., Cap. 36.

2. By the appointment of a Special Envoy, Great Britain is going back on her own contention at the first Hague Conference, when she rightly took the lead in opposition to the representation of Government at the Vatican.

3. The pretext of the present Government that approach to the Pope is necessary in order to state the case for the Allies, is shattered by the fact that even if this were desirable (which we do not allow), this has already been done by the existing Belgian Minister to the Vatican.

4. This Act is an ominous recognition of the "Temporal Power of the Pope," and as such is an effront to a friendly Power—Italy—which, in 1870, after a long, historic struggle under Garibaldi, rejected this Vatican claim for all time.

5. In the Governments of France and Russia (which have already resolutely resisted the papal claims), this step will be interpreted in an unfavorable light, whilst in our own Oversea Dominions the matter has occasioned deep concern and misgiving.

6. This departure is in reality an insult to our Protestant King and his millions of Protestant subjects, who are branded and accursed by the Roman Pontiff and Curia as "heretics."

7. History affords abundant evidence that the policy of Rome has ever been inspired by hatred towards "heretical England," as shown in her blessings on the Spanish Armada, the Gunpowder Plot, and the Irish Nationalist Agitations.

8. The political intrigues of the Vatican are the underlying cause of the present war, as evidenced by the Papal-Serbian Concordat, June 24, 1914, whereby the Serbs were aroused, followed by the crime of the Austrian assassination and the consequent embroilment of Europe in the bloodiest conflict of the world's history.

9. Intervention of the Pope must ultimately tend to the embarrassment of Great Britain, since the present Kaiser is "the darling of the Vatican," his portrait has the place of honor in the Pope's gallery, and his birthday is celebrated each year with "Te Deums" at St. Peter's. The closest intimacy has also long existed between the Papal Court and the Courts of Germany and Austria.

10. Such truckling to the Pope enables the Roman Catholic "Tablet" to openly glory that—"One of the most curious points in contemporary history is the increasing deference and homage shown to the papacy by Protestant powers, in contrast to the neglect or hostility of nominally Catholic nations." (May 23, 1903.)

11. This unconstitutional departure on the part of the Government has violated the "war truce" agreed upon by all parties. Much indignation has thereby been aroused among all denominations, and protests have appeared in both the Liberal and Unionist press.

12. Above all, this step is an unqualified dishonor to Almighty God, who has graciously delivered us from Papal Domination and Error, and favored our land with Gospel light and an open Bible—the only security for any people.

Fellow Protestants! In this, the greatest hour of our nation's trial, the awful blunder must be rectified. Arise now, and show that loyal Britons can not, dare not, will not, allow a continuance of this outrage. Withdraw the envoy! Write to the Foreign Secretary—Sir Edward Grey—at once. Protest postcards for your friends can be obtained free from Mr. Kensit. Tens of thousands already issuel. Funds are invited to publish the above reasons in every London and provincial paper. The "Churchman's Magazine" for March contains a striking article: "Are We in the

Pope's Web?" Full account of papal mission.

Is it blasphemous to advertise a raffle of an automobile, on a plan which consists in part of sacrificing Jesus Christ again, as an inducement to buy tickets?

Is it unlawful to use the mails for that purpose?

Let me explain:

I have in my hand a self-addressed envelope, with the printed name, Rev. J. H. Tettemer, Pine Lawn, St Louis, Mo., 6205 Natural Bridge Road.

Evidently, Daddy Tettemer wanted that envelope to come back home, without fail.

Inside the enclosure was this plaintive appeal—

CHURCH OF ST. PAUL THE APOSTLE,
6205 Natural Bridge Road,
Pine Lawn, St. Louis, Mo.

Dear Friend: I appeal to you for a little assistance in my arduous work of building up a struggling pioneer parish on the outskirts of the city. At a coming bazaar a $1,500 automobile or $1,000 in money will be given away, and I am sending you four tickets. Will you kindly send me one dollar, and help a worthy and charitable work? I shall appreciate it beyond words and will offer the Holy Sacrifice of the Mass for all those who help me, including your living and dead relatives, every morning during next January, February and March. You will have the prayers of my people for your generosity, and I know that Almighty God will bless you.

Respectfully,
JOSEPH H. TETTEMER,
Pastor.

P. S.—Be sure to return the coupons with your remittance. If you feel you can not send the dollar, just tear up the tickets and say a little prayer for the success of our undertaking.

Now, that is what you may call "getting down to brass tacks."

This arduously worked priest requests that $1 be sent him, for four tickets in the holy Romanist gamble.

He not only holds out the prospect of the ticket-holder's winning the automobile with one of his four tickets, but he throws in, for good measure, the promise to create Christ out of bread, and offer him up as a sacrifice on the altar every morning during January, February and March.

Could anything be more blasphemous?

To sacrifice Christ for three months, for four dollars, *as an aid to a gambling scheme based on the automobile!*

Are the American people developing a superstition that would be a disgrace to the negroes who believe in Voodoo?

The ticket enclosed in Tettemer's letter reads—

CARNIVAL BAZAAR
For the Benefit of
CHURCH OF ST. PAUL THE APOSTLE.
Rev. J. H. Tettemer, Pastor.
St. Patrick's Night, March 17th, 1914,
Knights of Columbus Hall,
3549 Olive Street.
$1,500 Automobile or $1,000 in Money
Will Be Given Away that Evening.
No. Z 18448. Retain This Ticket.

The coupon attached to the ticket, reads—

No. Z 18448
Coupon for the
$1,500 AUTOMOBILE
OR $1,000 IN MONEY
To Be Given Away at
ST. PAUL'S CHURCH BAZAAR,
March 17th, 1914.
Name .....
Address .....
Return this coupon to Rev. J. H. Tettemer,
6205 Natural Bridge Road,
Pine Lawn, St. Louis, Mo.

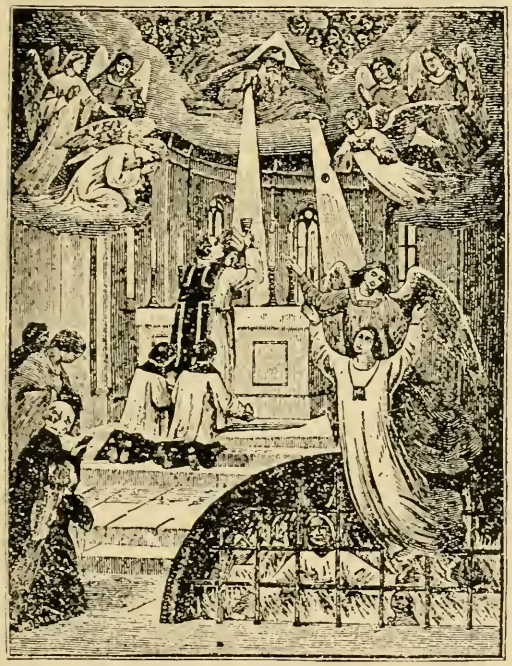
Was the Louisiana Lottery any more of a gamble than this? The Louisiana institution was honestly conducted, and did not use Christ as a pawn in the game. But this Roman Catholic lottery, at St. Louis, was not only a straight-out game of chance, but it most impiously used the Sacrificed Christ as an adjunct to the lottery.

This country is full of just such lot-

tery schemes, bazaars, euchre parties, etc., run by the Roman Catholic priests; but they have such a power over our Government, that the Postoffice Department does not dare to *enforce the law.*

Yet these people demand the closing of the mails to anybody who exposes just such doings as those of Tettemer.

Are the leaders of the Democratic party blind? Are they so drunk on power that they have no fear of 1916?



Do they imagine that the non-Catholics of the country are asleep?

The acquittal by a Catholic jury in Chicago, of the drunken priest, John Mullen, who was proved to have wantonly murdered the old station-keeper, Thomas Patterson, *while on a prolonged spree*, had a world to do with the defeat of Sweitzer.

The acquittal of William Cleary, by a Catholic jury, for his wanton murder of the Protestant boy, Eugene Newman, will be a powerful factor in the New York elections, next year.

These are but two of the scores of incidents which, like the cowardly assassination of William Black by the Knights of Columbus, are creating a profound impression throughout the United States.

If the Democratic leaders remain *blind to facts*, and continue to truckle to Rome, continue to appoint Knights of Columbus to the highest offices, continue to *officially patronize* Roman Catholic functions, continue to allow Romanist chaplains, *and prison wardens*, to force the pope's religion on American citizens, cannot any tyro in politics see that the Democratic party is headed for the reef?

The cut which pictures (at the bottom) the door of Purgatory, with the suffering souls in the flames behind the bars; and the angel convoying one soul that has just been released; and the priests kneeling at the altar, offering up Christ as a sacrifice to his Father; and the angels in heaven, looking down into the church as though deeply interested; and God Himself shooting one broad flame of glory down to the priests, and another to the soul coming out of Purgatory—is an exact reproduction of the picture which appears in a booklet recently issued by the Benedictine Monastery, of Mount Angel, Oregon.

As always, it is a question of dollars.

These pious monks ask each person, or family, of the pope's elect to pay a sum of $50, and in return they offer to save the living and rescue the dead, by a "Daily Perpetual Conventual High Mass."

To stimulate the faithful in the sending of the $50, these holy monks print the picture showing one soul that they have just released by the High Mass; and a number of souls still behind the bars, but sure to escape, if a redemption fund of $50 apiece for each soul is paid to the monks.

Please study that blasphemous, shocking, and mercenary picture.

Underneath the picture of God and the angels and the souls in Purgatory, the monks print this text, *from Job*:

"Have pity on me, at least you my friends, because the hand of the Lord hath touched me."

Of course, Job was referring to his boils, and other earthly afflictions; but the monks put the words in the mouth of the souls in purgatory.

They invent the purgatorial prison, they people it with imaginary souls in imaginary flames; they invent an unlimited treasury of grace, on the credit side of which they place the surplus merits of the saints, and on the debit side of which they place the sums paid by dupes to pay souls out of punishment; and they thus have a most stupendous scheme for robbing the superstitious.

They say that if one man pays the masses for a soul which has already been released, *God will appropriate the mass to the release of some other soul.*

So, when you pay to get one soul out, the money may be applied to an altogether different soul.

You may pay to get a release for the soul of General Dan Sickles, and the mass may be applied to the soul of General Phil Sheridan.

You may pay the priest, hoping the mass will liberate the soul of a white man, and, just as apt as not, the mass you paid for, may emancipate and send heavenward the sizzling soul of a nigger.

Dear me! That's a haphazzard sort of way to be investing your money. It's almost like robbing Peter to pay Paul.

You notice that all the contingencies, in the case of purgatorial business, are arranged with a view to the getting of the ducats by the priest. *That* part of it is visible, practical, substantial, altogether certain: the priest takes no chances: he must have those ducats. As to the benefit to the souls in purgatory, that's a matter of Faith. You pay your money, *and believe.* The priest takes the money, *and prays.*

At least, he says he does. You not only have to furnish the faith in the efficacy of the prayers, but you also have to take his word for it, when he says that he will offer the prayers every morning, for three solid months—cold and inclement months, at that. But the beauty of it is, that, if you pay the priest the $50, and *believe* he offers the prayers, and also *believe* the prayers get the souls redeemed, it is just the same to *you*, even if the souls stay in hell. Your faith makes you happy, even though the poor souls in the flames of hell, may be sizzling, just the same as before.

"What fools these mortals be!"

The "Miracle Wheat" of Pastor Russell has excited derision among the clerical editors, who drive pens in the interest of "our Lord God, the pope." Well, I had my jest at Miracle Wheat, but have no wish to be unfair. The pastor declares that *he* is not responsible for the name.

He explains that the wheat was a donation to his Watch-Tower Society's Gospel Work, to be sold at $1 a pound, and that he, personally, got none of the money.

W. A. Jarrett, Columbus, Kansas, testifies, voluntarily, that he sows the Miracle Wheat, and that his Kansas neighbors use it; and that it yields double and treble what other seed will produce.

Edward McCleary, 2493 Wabash Avenue, Los Angeles, California, photographs an immense bunch of stalks, the growth from *three grains* of this remarkably prolific wheat.

Therefore, it seems to be a fact that Miracle Wheat has proven to be a great and natural blessing to honest, intelligent, industrious farmers.

Since the clerical editors who serve

the Italian pope have made merry over Pastor Russell's wheat, and have accused him of swindling the people who bought it, I have wondered how they reconcile their abuse of Russell and his wheat, with their sales of Miraculous Medals!

You can pay $1 a pound for extra-good seed wheat, and get enough seed to last you a lifetime; and this seed can be sold as it increases, until the whole wheat belt is brought up to a marvelous improvement over former conditions.

But when you pay $1 for a pound of "Miraculous Medals," what have you got?

The pewter is worthless, even as an ornament; the medals are not even objects of art. The men and women who buy them and wear them, are mentally on the same level as the negroes of Cuba, Hayti, Jamaica, and Africa, who go to their priests, and buy a conjure-bag, or a charm, to keep off evil spirits, or to prevent some other negro from putting a "spell" on them. Absolutely, there is no mental difference between Caucasians and Africans, when the Caucasians go to buying miraculous medals to preserve them from bodily harm.

One of the purest and greatest of the statesman of modern times, W. E. Gladstone, said of the Roman Catholic Church, that it is "an outrageous carricature of Christianity, which for centuries has flung its baleful shadow over the world. It can be called Christian in no sense except as apostate Christianity. It is corrupt in doctrine; it is infamous in morals; it is despotic in spirit; it is voracious in its claims; it is pitiless in its methods; it is intolerant and selfish in its demands; it is ready to plunge nations into war if only by war it can clutch power; it weaves its cunning network of proselytism over the earth for the purpose of catching the unwary; it aims at the subjugation of the whole human race."

What does it mean when an insolent head-man of a popish inquisitorial tribunal, financed by the traitorous and murderous Knights of Columbus, endeavors to intimidate Protestant candidates for office? Who is so blind, as not to see the ominous significance of this new, un-American tribunal, at whose head stands that arrogant papist, P. H. Callahan, *President of the Louisville Varnish Company?*

What right has Callahan *of Kentucky* to quizz a Florida candidate for governor?

Why didn't Callahan himself answer the questions put to him by the Masons of his own town?

By what underhanded methods did Callahan influence the Masonic organ of Louisville, Ky., *to drop the whole subject, and to practically WITHDRAW THOSE QUESTIONS?*

Tell us how you did it, Callahan!

You arrogant foot-kisser of a foreign potentate, tell us how you worked the silencer on that Masonic paper!

For the information of our readers, I reprint from the magazine, *The Guardian of Liberty*, the insolent letter of Callahan to the Protestant candidate for Governor of Florida, Rev. Sidney J. Catts, and the splendid reply made by the Florida Guardians:

KNIGHTS OF COLUMBUS.

Commission on Religious Prejudice.

P. H. Callahan, Chairman, 1406 Maple St., Louisville, Ky.

Jos. Scott, Black Building, Los Angeles, Cal.

L. C. Pellitter, Barristers Hall, Boston, Mass.

Thos. A. Lawler, Lansing, Mich.

A. C. Bagley, 151 Hastings St., W. Vancouver, B. C.

Louisville, Ky., December 7, 1914.

Mr. Sidney J. Catts,
DeFuniak Springs, Fla.

Dear Sir: Copy of your advertisement announcing your candidacy for Governor has been forwarded to me. Would you kindly advise me just the conditions in Florida making it necessary to insert plank

No. 4 in your platform, which, according to the space allotted to it, seems to be of greater importance, in your opinion, than any of the rest of your principles.

Massachusetts, New York, Illinois, and perhaps some other States, have Catholic Governors at the present time, also have large Catholic populations, and in the way of progress and development, compare favorably with your own State of Florida.

Religious prejudice is due to our not understanding each other, and we are writing you direct, with the hope of ascertaining your troubles, for, in the words of Washington Gladden, "We Catholics and Protestants are going to live together in this country, and we might as well learn to do so in peace and harmony."

Let us get together on this matter, even if it is on the fundamental that "the devil is not as black as he is painted."

Signed,

Yours very truly,
P. H. CALLAHAN,
Chairman.

(THE ANSWER.)

GUARDIANS OF LIBERTY.

Springfield Court No. 1.

Jacksonville, Fla., Jan. 15, 1915.

Mr. P. H. Callahan, Knights of Columbus, Commission on Religious Prejudice, et al., 1406 Maple St., Louisville, Ky.

Gentlemen: A communication from you, bearing post-mark of Louisville, Ky., date Dec. 7, 1914, to Rev. Sidney J. Catts, DeFunik Springs, Fla., a candidate for Governor of Florida, but also a member of this court, has been referred to this court for action.

In said letter, among other things, you say as follows:

"Would you kindly advise me just the condition in the State of Florida making it necessary to insert plank No. 4 in your platform, which, according to the space allotted to it, seems to be of greater importance, in your opinion, than any of the rest of your principles."

In reply, this Court takes opportunity to inform you as follows:

No. 1. As a mere request for enlightenment of the uninformed, this letter would be commonplace and without improper significance. However, you must recognize that such a letter is susceptible of several constructions and could mean many things, among others, that you seek to intervene in the affairs of a distant and sovereign State of the American Union, even to demanding this report from a free citizen of Florida, making no provisions for his assurance that you are not seeking to intimidate him against doing what he believes to be his patriotic duty to our people and to you. You have absolutely no jurisdiction or part in the political affairs of Florida, any more than the pope of Rome has in our temporal affairs, yet you dare and presume in this summary fashion to call for a report.

You need no further explanation of the candidacy of such a man as Mr. Catts for our governorship, nor of plank No. 4 in his platform, than this fact, proven by this, your letter to him, that as alien parties in an organization without any legitimate political status, you dare seek to intervene in the political affairs of Florida.

You are not entitled to any diplomatic representative in the government of Florida, and your letter is out of order.

No. 2. This Court notes in the present reports current that the "committee on religious prejudices" is seeking to involve the Federal Government in investigations of movements alleged to propose the "retirement from public life of Roman Catholics and Knights of Columbus in America," or words to that effect. If these press reports are founded upon facts, then it proves your letter to Mr. Catts to be something in the nature of a threat or a menace, or attempted intimidation, because said press reports say that prosecutions by the Department of Justice are among the measures under way. Is it the instance of your committee of the Knights of Columbus or any ramification of the Roman Catholic hierarchy? If so, you know, and we know, and the Department of Justice knows, that such proceedings are impracticable and unlawful, because every citizen of America may at any time vote, work, plead or use his influence for the retirement of any man or set of men from public life, for any reasons of convictions of the public welfare in this republic. Knowing this, why make such threats—why take such steps? Is it, can it be for any other purpose than that of unlawful intimidation—duress? If such proceedings ever be started, you know they will be quashed because unconstitutional. How dare you, therefore, make so bold in your attempt to subvert our liberties as to inspire or authorize such press reports, or be the means of instituting such proceedings, even in pretense? Are you immune to prosecutions for duress? Do you think you are?

No. 3. It may be that your society is dominated by an alien idea that a pontiff has some jurisdiction in State affairs in Florida or any other State in this Union; that you, as members of any self-elected committee, can imitate the arrogance of your pope and thus call for a report on conditions in Florida, over which you can or shall have no control from without the State; that your illicit and assumed pretense of rights and authority is some sort of justification for daring to write such an insolent, offensive and seditious letter to Mr. Catts, whom we know to be above every form of bigotry or despotic prejudice which you seem to fear, but that is no excuse for your offense—it only proves you to be deficient in comprehension of liberty and justice, and to that extent, dangerous aliens in a land that has made you eligible to the privileges without discrimination, while you care not to enjoy the privileges if you must respect the liberties of fellow-citizens to run on whatever constitutional platforms they please without answering to you or any other representatives of the pope of Rome, or any other alien potentate or power.

No. 4. The innuendo and inference in your remarks that Florida is inferior by comparison with other States, is too insulting, irritating, abusive and intolerable to pass in silence. This alone proves the motive of your letter as malicious and disorderly. Observe that five big candidates for office in this election just past have been retired in some of the States you infer to be our peers—Hogan Cox, in Ohio; Sullivan, in Illinois; Connall, in Iowa, and Glynn, in New York. Do you think you will ever be able to prevent Americans from "retiring" such as these from public life, whenever and wherever we see fit in this republic? We will do it in Florida, too, if we see fit, and will not have to answer to you or to any other "committee" or soul outside of Florida. If your members in Florida do not like it, they are at liberty to go to any other place they think better, but they can not and shall not set aside the will of our people, expressed at the polls, and it were better for them to refrain from any further attempts at intimidation in this line with this example you have set by your letter to Catts.

No. 5. Therefore, when you make so bold as to write this letter to Mr. Catts, and to peremptorally call upon him to make to you the report you have asked for, and when he refers your letter to us for answer, this court is obliged to tell you, in all candor, that the matter is none of your business, unless you have in some way been responsible in part for the conditions here that might call for the measures proposed in the platform of Mr. Catts or any other candidate, and if you have been so responsible, in part or wholly, then it is only your business to QUIT and ask no questions. It is ours to command here, where our people rule; YOURS to respect and obey without question, where you have neither voice, vote nor diplomatic right to representation in our State government. The fact that you thus seek to interfere, only proves the justice of the contention of some that Rome really seeks to intervene still in all that America says or does. It indicates that your doctrinal bringing up has been such that you can not conceive of the right of any one to disregard an alien voice or hand upraised to interfere with the will of a free and independent people. Your act in this case bears out the attitude of Rome to the letter and fully justifies any steps we may take in America or Florida to "retire from public life," if we choose, any or all men of your calibre or way of thinking, till such time as you become fit for self government or participation in our institutions of freedom.

No. 6. Washington Gladden stated a fact—that we are going to live together, and we are going to get along—and that we might as well do so in peace and harmony. Well said. Who is not satisfied with the exercise of right in the Florida campaign? Who committed the impropriety in this case of trying to meddle in the affairs of a distant State? Who destroyed harmony by implying something wrong in Florida? Who is going to try to supercede the will of the people of Florida within their constitutional rights? Who will try to intimidate our voters and candidates for office? Who will frown upon free speech, free press, free schools, Bible and all, free election and free government? Who will do it from Louisville with reference to Florida? Who has tried or will try to censor from alien sources our campaign platforms in Florida? Will any of these aggressions ever come from any non-Catholic source, in Florida or elsewhere? You know they will not. Will it be free from any alien or Roman Catholic sources? If so, whose fault will that be, and why offer us preachments on "harmony?" Who says there shall be anything but harmony here in Florida? Do you, or any other alien forces or organizations, contemplate fostering disturbances,

violence or lawlessness here in Florida? If so, better reconsider. If such disorders come, it will be at the dictation of Rome; but if they come, they will find us ready.

No. 7. If you honestly want to know how we may "get together," the following suggestions of adaptations to free conditions to that end are offered, provided that you must come to us—we can not go to you without prejudice to our liberties, which we will never surrender. You should voluntarily cease to oppose freedom in all forms, to oppose free schools, as these are bulwarks of enlightenment and help all religious faiths in proportion to degrees of light; to oppose the unrestricted reading of the Scriptures by the laity, as this can not jeopardize any faith; to oppose the Bible in the public schools; to seek to bastardise all children born without your sanction, or of marriages non-Catholic by performance; to practice the confessional in America, since it puts intelligence in the possession of a celibate order of Friars non-compatible with the interests of free government; to maintain the cloister on American soil at all; to levy blackmail on the souls of human beings by pretending to ransom them from the future perils for a consideration to the church or priest payable; to maintain any longer the conditions of celibacy as an order among priests. You should at once proceed to declare your complete independence of the Vatican at Rome, and, organizing whatever religious following you have as exclusively American, you should elect your pontifex maximus for and in America, the qualifications to include American citizenship, thus placing the oath of American allegiance paramount to that of any foreign power, statehood or ecclesiasticism. All these things you might do of your own accord, if you would, before the scorn, ridicule and disapproval of the civilized world forces you to do so, shames you out of it. It must and will come, or you will all be left alone, antiquated by centuries and ostracized by enlightened and free society; take your choice; but do not think you can gag-rule America or Florida.

No. 8. How would it do, now, to leave Mr. Catts alone? Let him run for Governor if he likes, and propose any platform he sees fit, if the people of Florida should like his platform, or vote him into office, that will be all right if they do, that will be a very strong indication that Catts is right, and if Catts is such a fool, or imposer, or lunatic, or bigot as your talk would imply, you have nothing to fear from him, the people of Florida will find it out and attend to him without any help from you whatsoever. And let us caution you against voicing any opinions or setting any examples that might provoke violence or lawlessness among your adherents among citizens of Florida, the State that you have essayed to insult covertly in your letter to Catts. You are still under the American flag and the Federal Constitution, which protects the sovereignty of the State of Florida. You are therefore amenable to Federal laws.

Very truly,

E. B. DONNELL,
RALPH K. ROBERTS,
Z. B. BURKE,
Committee.

The Origin and Growth of the American Rural Free Delivery

William W. Brewton, of the Fort Valley (Ga.) Bar.

THE true importance of American legislation should not be determined entirely by the amount of comment it causes, or by the quantity of time and work necessary for its passage in Congress. The tariff law is a gigantic production, and is important to a great degree to certain sections of our country. It affects the nation as a whole, but is certainly not beneficial to the entire country. While, of course, there is a large amount of opinion favoring the tariff as a national measure, we can safely say that, after the agitation concerning protection and tariff is laid aside, and the law is observed from a standpoint of its immediate results to the United States, other measures have been passed which are equally, if not more, beneficial and effective.

The same might be said of Reciprocity. Commercially, it is a significant measure; in direct results to the people of America, it is not so significant. It would be folly to maintain, of course, that the tariff, reciprocity, and similar measures, do not actually affect the people, but it is true, nevertheless, that these great legislative ideas carry no more good in them for the United States than others which have more or less silently become law.

The Rural Free Delivery system, in its comparatively few years of existence, has grown to such immense proportions that it is now one of the chief considerations of the postal administration. It first came into existence on February 17, 1893, when Hon. Thos .E. Watson passed a resolution in the House of Representatives, making it mandatory that $10,000, of the $11,254,943 included in the Postoffice appropriation bill for free delivery service, be used for experimental free delivery in communities other than towns and villages—in the strictly rural sections. The Postoffice appropriation bill for that year was then pending, and Mr. Watson's resolution was an amendment, which, as appears in the Congressional Record for Feb. 17, 1893, is as follows:

> For Free Delivery Service, including existing experimental free delivery offices, $11,254,943, of which sum $10,000 shall be applied, under the direction of the Postmaster General, to experimental free delivery in rural communities other than towns and villages.

Up to this time free delivery had been confined solely to small towns and villages. In 1892, Hon. James O'Donnell, member of Congress from Michigan, introduced a bill relative to appropriating an amount of money for rural free delivery. His bill failed of passage, because it called for too much money. Also there had been what was called "star-routes," where carriers, receiving the mail at postoffices on the railroads, delivered it to people living in rural villages. Mr. Wanamaker had experimented in delivering mail to people of country towns, also. Nothing had been done by either Mr. Wanamaker, or the Government, in the way of delivering mail to people outside of these rural settlements.

Mr. Watson, when he offered the above resolution, was Representative for the Tenth Georgia District. The amendment was put before the Committee of the Whole House, Mr. Henderson, of North Carolina being chair-

man of the committee on the day the vote was taken. *He notified the members that the adoption of Mr. Watson's resolution WOULD BE NEW LEGISLATION*, in as much as the existing law had not been construed in such a way that it would apply to purely rural sections. The following is found in the Record, upon further examination:

> Mr. Watson: Mr. Chairman, the paragraph under consideration provides for the expenditure of $11,254,943 for free delivery service. My amendment reduces the amount of that expenditure, and simply directs that the Postmaster-General shall supply $10,000 of the appropriation to experimental free delivery in rural communities.
>
> Mr. Loud: That is already provided for; the gentleman will accomplish nothing by his amendment.
>
> Mr. Watson: It is not provided for in rural districts other than towns and villages. There is no experimental service in rural communities other than towns and villages.
>
> Mr. Buchanan, of New Jersey: You mean, "truly rural?"
>
> Mr. Watson: Yes, sir; the real country.
>
> Mr. Holman: I think there is some misapprehension as to the law on this subject. I would like to ask the gentleman from North Carolina, in charge of this bill, what the existing law is.
>
> Mr. Henderson, of North Carolina: *There is no law on the subject providing for rural free delivery or experiments in that direction.* There is a law which provides for experiments in small towns and villages, and 48 of these now have free delivery. *That* condition is preserved in this bill, *but no provision is made for rural free delivery.*
>
> Mr. Watson: The present law provides for an experimental delivery in rural communities; but as I understand it—and the chairman of the committee, the gentleman from North Carolina (Mr. Henderson), makes statement to the House—the law has been construed to mean cities, towns, and villages, and there is now in operation experimental free deliveries in certain towns and villages.
>
> The law expressly provides for rural communities, and it seems to me, where the general laws make such provision, there is no hardship in taking a small amount from the appropriation, only $10,000, and appropriating it for experimental free delivery, *in absolutely rural communities;* that is to say, in the country, pure and simple, *amongst the farmers, in those neighborhoods where they do not get their mail more than once in every two weeks, and where these deserving people have settled in communities one hundred years old, and do not receive a newspaper that is not two weeks behind the times.*

The Congressional Record is quoted for the purpose of showing from just what legislation the gigantic present-day system sprang. At first the amendment was defeated. Later, Mr. Watson was fortunate enough to secure a reconsideration, another vote, and finally succeeded in obtaining his resolution by a vote of 79 ayes to 41 nays

After the resignation of Postmaster-General Bissell, Hon. William L. Wilson, of West Virginia, was appointed to succeed him. Under Mr. Wilson, the first experiments were made. On Oct. 1, 1896, three routes were simultaneously laid out, emanating respectively from Charlestown, Uvilla, and Hall-

town, W. Va. The first carriers received an annual salary of $200. The benefits derived from the system were so immediate that steps were taken at once for the extension of the work. The people in neighboring States, hearing of the installment of the service of free delivery, became at once clamorous, and petitions to the Postoffice Department for new routes became so voluminous that more money was at once called for. Up to the time of the experiment of the R. F. D. law, people were often compelled to wait longer than a week before receiving their mail. Work on farms was sometimes necessarily delayed while the farmer was making his way to a distant town for his mail.

Newspapers were a luxury in rural sections. Ignorance of the world and its affairs was prevalent among a large portion of the people—how large, we can easily surmise, when we remember that the proportion of rural settlers twenty-two years ago was greater than it is at present.

There has been no piece of legislation passed by Congress which has enjoyed a more rapid growth in its operation than the R. F. D. law. Mr. Watson's resolution called for an appropriation of $10,000. Five years later, the amount had been increased to five times as much, and 148 routes were in operation. The next year the amount appropriated was $150,000—three times the amount of the preceding year. In 1901, nearly $2,000,000 was set aside for delivery of mail in strictly rural sections. The next year the routes had grown to the remarkable number of 8,476, and there had been set aside for their operation, $3,993,740. In 1903, ten years after the adoption of the first resolution, there were 15,119 routes, which were maintained by an appropriation of over $8,000,000. *Nearly seven million people in the strictly rural communities were now being served with free delivery of their mail.* Approximately 333,000 miles of country roads were being traveled, and as many square miles of area covered. The Postmaster-General has reported that, for a time, as many as six hundred petitions per month were coming in to him for the extension of the free delivery systems.

In 1904, we find the service increased in every particular to one and a half times its size in the preceding year. The salary of carriers, which was at first $200 per annum, had long since been increased to $600. In 1905, carriers were receiving $720, which was still further increased to $900 only three years later. The increase in salary for carriers has been necessarily rapid; a horse must be used, which, of course, must be kept up by the delivery man himself. Vehicle repairs, similar incidentals, are other matters of cost; so that the R. F. D carriers require at least an average salary. In 1908, the Fourth Assistant Postmaster-General, under whose bureau the rural free delivery is supervised, was using $34,371,939 for the work of free delivery: almost the entire amount appropriated. The increase in carriers' salaries, which took place at this time, was responsible for an increase of $7,710,384 over the expenditure of the preceding year.

In the year 1910, there were 41,097 routes existing, which were operated by 40,979 carriers. The large amount of $36,923,737 was expended for the Department of Rural Delivery alone. The work of the carriers was under the supervision of 17,211 postmasters. Much of the efficiency of the system has been found to be due to postmasters, who oversee the routes emanating from their respective offices. However, the inauguration of the R. F. D. system has led to the discontinuation of as many as 23,699 postoffices, aggregating a saving in postmasters' salaries of $8,102,262. The department has also operated on a large number of star-routes, saving in this as much as $18,307,126. Here we have a total saving of over twenty-

six millions of dollars, an accomplishment of the Postoffice Department which is most praiseworthy. Work looking toward the economic readjustment of routes to meet popular need at lowest practicable cost is continually going on also.

Today there are much over one million miles traveled over by rural carriers daily. The average cost per mile to the Government is about $35 per annum. In a few sections, delivery is made only tri-weekly. This feature is fast giving way, and a uniform system of daily delivery substituted.

The increase in postal receipts on account of the rural free delivery has been considerably large. Also, because of the new parcels post law, the rural people are receiving added benefit from being able to order merchandise by postal card or telephone, which can be delivered to them by the mail carriers.

Because of its direct effect and immediate importance to the people, the rural free delivery system will always be dealt with as a powerful division of the Postoffice Department. *The rapid increase in the value of land, the better condition of farms, enlightenment and culture among the rural people, are largely attributable to the free delivery of mail.* Farm life has been made brighter, happier, and more attractive. The fact that books, papers, and magazines are no longer inaccessible to the country people, represents briefly the difference in condition of the rural settler of fifteen years ago and the one of today. Doubtless, the "independence of the farmers," which is so often alluded to, would be inapplicable to the present time, if the country populace were still without means of securing current literature. If towns and cities were the sole beneficiaries of reading matter, the country people would find themselves in a dependent situation to a large extent. Rural schools, which have shown such remarkable growth in the last decade, would be at considerable loss, if the people were deprived of the daily receipt of mail.

Another important consideration is, the fact that the commercial field of America has been greatly enlarged. Today thousands of business concerns deal directly with rural people through the mail. People on the farms can send orders for commodities as easily as can town people. In this way, trade has been greatly enhanced, and farmers are reaping the benefits of direct intercourse with business concerns, manufacturing concerns, and especially large houses which specialize in mail order business. It should not be overlooked, too, that the percentage increase in newspaper and magazine circulation has been great. There are some publications which would not exist at all, if it were not for the fact that the farmer enjoys free delivery of mail. Thus the free delivery system has led to the establishment of numerous periodicals, which, in using the postal service, have brought revenue to the Government, and afforded the publishing house increased business and the farmer more literature. The agricultural magazines and farm journals are largely dependent upon the R. F. D.

The resolution stipulating the appropriation of $10,000 *for rural free delivery, made by Hon. Thos. E. Watson, in* 1893, *was the first ever passed in Congress on this subject. Out of it has grown the present gigantic, and far-reaching systems.* As far as can be ascertained, Hon. Chas. L. Moses, of Georgia, secured the second appropriation It is to the credit of Senator Marion Butler, of North Carolina, that the third appropriation was obtained, in 1896. From time to time since, members of Congress have brought before their respective Houses resolutions relative to the further extension of the system, and today we have the magnificent result of their work.

Mr. Watson entered Congress with a desire to accomplish lasting results, and it is certain that he could not have been the pioneer in bringing about a more enduring and beneficial piece of legislation than the one we have discussed. Considered at first only a secondary matter—only an amendment, which was an adjunct to a bill carrying with it the appropriation of millions of dollars—the R. F. D. measure has grown into a permanent system, requiring attention on the part of Congress, and so universal in its effects and results, that our rural communities have been virtually revolutionized throughout. The late Senator A. S. Clay declared that more direct benefit would be derived by the farmers from the annual amounts set aside for the rural free delivery, after completion of the system, than they have received heretofore from the vast amounts yearly used for defraying the expenses of the Government.

The reason for this great benefit is, that the results are immediate and direct. Practical, permanent, broad legislation, is not passed in every Congress. Naval and canal appropriations, important as they might be, can not claim the same beneficial results as accrue from the pure food law, educational measures, and regulations for the extermination of disease, with which, also, might be classed the laws for the free delivery mail service. Of course, there arise questions for settlement by Congress which are more pertinent to the general welfare at the time; but few laws can boast of more successful, and gratifying results, than the one inaugurating the rural free delivery. To be first in achieving the passage of such a law, is certain to be to one a lasting and enduring honor.

Financial Advice to China

Archie C. Fisk

To His Excellency, Ambassador from China to the United States of America, Washington, D. C.

SIR: It is currently reported in the foreign dispatches and the press of the country, that the Chinese Republic is unable to secure a government loan, and in consequence the Chinese troops are on the verge of revolt.

The action of the troops is to be deplored, but if your statesmen will authorize the issue of full legal tender paper money in sufficient volume to pay all Government obligations, to build national railroads, and to make internal improvements, you will stand in no need of making a foreign loan at all. Besides, you will be able to establish postal savings banks and sub-treasuries from which the people can receive Government loans on proper securities, with which to erect their iron, steel, silk, cotton, woolen and other factories, and to improve and cultivate their lands. Meanwhile, the National Treasury will be enriched by receiving a fair rate of interest for these loans. But the greatest advantage of the free issue of full legal tender paper money, instead of making loans from foreign governments, will be the development of your national resources and the increase, not only of wealth, but of culture and of independence among your people. If you establish a private banking system, the very blood of

your people will be poured into the strong boxes of the banks. This is bad enough, but if you permit foreign capital, by means of loans, to supply your Government with funds to build railroads and your factories, and to make your internal improvements. your people will become the veritable slaves of money monarchs and foreigners.

Nearly all civilized nations recognize the sovereign right of a government to make treasury notes a legal tender. A full legal tender treasury note is based on the public and private credit of the country, redeemable in debts and taxes, and will perform every function of money fabricated from any material. Law makes money, there is no such thing as intrinsic value in money. Coin money does not strengthen the Government as treasury notes do. The whole fabric of any government might tumble without loss to the holders of gold, whose metal has the same value in all countries, made so by the fiat of government. Coin money breeds panics which are harvest seasons for gold lords who encourage such disasters. It is different with treasury notes. They are based upon the laws of the nation alone, hence with the destruction of the government they would become worthless. Were the legal tender money of a government limited to treasury notes alone, these notes would afford the most perfect safeguard to the perpetuity of the government that could be conceived of, for even if he lacked patriotism, the citizen would be impelled by self interest to support and defend the government in order to maintain the value of his money. So by all arguments of reason and philosophy, the treasury note is the best and most securely based money in the world. The Government resting upon its sovereignty and its credit, alone can supply the safe, reliable and uniform currency necessary for the exchanges of commerce.

The first legal tender money of England, from Henry I. to the establishment of the Bank of England, was fabricated out of wood.

Its intrinsic value was no more than the value of the wood, but its representative value was another thing.

The Venetian Government established the first bank, and did all the banking business, not only of that Republic, but of a large portion of the civilized world; and for over six hundred years it was the chief instrument of finance, and the chief agency for commerce of the Continent. In 1171, a war between the Venetian Republic and the Grecian Empire gave rise to the Bank of Venice, just as our American Civil War gave rise to the greenback system. The Venetian money consisted simply of inscriptions of credit. A man who had credit on the Venetian treasury used it in the purchase of goods or the payment of debts, just as we used greenbacks. The Bank of Venice was a Government bureau, and kept the records of the owners, and transfers of funds, for the benefit of the commercial busines of the country. The credit of this bank was the most popular medium of exchange the world has ever had. It commanded a premium over coin for two reasons, first, its security from loss or robbery, and its superior convenience for handling; and, second, its perfect security against the counterfeiting and debasement of coin. We may judge of the high estimation in which this ideal money of Venice was held, when history informs us that from the commencement, coin was being continually deposited for credit, knowing that it would be returned to the depositors. For nearly seven hundred years, that system of finance, based upon public credit, with entire confidence on the part of the people, and good faith on the part of the Government, converting the entire public debt into a currency or medium of exchange really made the public debt a public blessing, and

produced a degree of prosperity never before or since reached by any people.

The only difference between the Venetian system and our greenbacks is that the Venetian money was ideal, represented by transferable credit on the bank books, and ours is ideal represented by greenback credit tokens transferable by passing from hand to hand. The principle is the same, the basis is the same. This bank was founded on a loan of two million ducats, and in 600 years gradually enlarged more than 700 per cent. There was no promise of reimbursement, other than the transfer of credit, there was no promise to pay in coin. The fiat or legal credit was not dependent on any promise of convertibility or redemption in gold, as no claim for gold was ever acknowledged by the bank. This system continued for nearly 700 years, producing no financial derangement and no opposition, but, on the contrary, grew until it exceeded the money per capita of any other nation of Europe, ancient or modern.

When Venice was conquered by Napoleon, the issue exceeded $16,000,000 of Government credit for 200,000 people, and Napoleon did not find a ducat in its vaults. The interest alone on each million ducats was $6,250,000,000.000, at 4 per cent, for 400 years. Savings bank interest. These figures mean something, and should be studied by the people of the whole world.

In adopting a system of finance for your country, it is not necessary to consider the wants of any other country; it is only necessary to adopt a system that shall preserve the equities of time contracts and constitute a money for the poor as well as the rich.

The antiquity of banks is very great. The earliest in modern history is the Bank of Venice, but in the Metropolitan Museum, in New York, are tablets bearing distinct records of banking transactions that took place in Babylon 600 years B. C.

These tablets are of clay, baked, and consist of drafts for certain shekels of silver, or measures of corn and other commodities, also letters of credit, and some promisory notes. These precede the use of coins and antedate the invention of paper. Babylon was probably the cradle of the banking business. As far back in the history of time as we have gone, we find all money has been made by law, that money is a creature of law. Money is an intangible thing. No man ever saw, or tasted it.

The oldest bank note probably in existence in Europe is one preserved in the Asiatic Museum of St. Petersburg. It is called "flying money" or "Convenient money." It dates from the year 1399 B. C., and was issued by the Chinese Government. It can be proved from Chinese chroniclers that as early as 2692 B. C. bank notes were current in China under the name of "flying money."

The bank note preserved at St. Petersburg bears the name of the Imperial Bank, date and number of issue, signature of a mandarin, and contains even a list of punishments inflicted for forgery of notes. This relic of 4,000 years, probably written for printing from wooden tables, is said to have been introduced in China only in the year 160 A. D.

Originally, these notes were issued by the treasury, but experience dictated a change to the system of banks under government inspection and control. These Chinese "greenbacks" were in all essentials similar to the modern bank notes, each one for the name of the bank, indications of its value in figures, in words, and in the pictorial representations of coins equal in amount to its face value, and over and above all, a laconic exhortation to industry and thrift—"Produce all you can; spend with economy."

Money is a system of bookkeeping without books. Aristotle says: "Money is a creation of law, regardless of the material of which it is made."

President Andrew Jackson said: "All

money, whether of metal or paper, should be issued by the Government, and banks of issue should be abolished."

John C. Calhoun, in United States Senate, said: "No paper whose credit rests on a promise to pay is suitable for a currency."

The United States Supreme Court says: "The legal value might be five dollars and the intrinsic value only one cent, for the intrinsic value is not acknowledged by the Constitution or court, as an element of money."

Judge Tiffany on constitutional law says: "Money is the sovereign authority impressed on that which is capable of taking and retaining the impression." Without exception, all of the great authorities on this subject, from the earliest history to the present day, have given the same definition of money.

Pliny, the Roman scholar, wrote much on this subject. Money was the favorite subject of the sixteenth century economists. In the seventeenth century, Petty, Lowndes, Lock, Harris, and Sir Matthew Hale were constantly discussing the subject of money in their public careers, while in the eighteenth century, Lord Bacon, Sir Isaac Newton, Adam Smith, and Sir Charles Jenkinson were quoted as the best English authorities.

The one universal opinion is, that the fiat of Government makes money. When the German Army, at the gates of Paris, took every ounce of gold and silver possessed by France, and bonded the nation for the remaining $1,100,000,000 which Germany thought could not be paid, the young French Republic coined legal tender paper money, and loaned it to the people, and the industries of France took on new life, soon the debt was paid. This legal tender paper money, freely loaned to her own people, was like fresh blood coursing through the arteries of commerce and trade, her marts were alive with business, and soon gold came pouring into the treasuries of France, in exchange for her exports. When the Barring Brothers failed, the Bank of England applied to the Bank of France for a loan of gold to stop the panic, and received millions.

Pliny attributed the fall of Rome to the use of metalic currency and its consequent usury.

It is usury and the increase in the purchasing power of gold that has caused the downfall of every extinct republic.

Lycurgus destroyed all gold and silver money in Sparta and coined iron money, but he took pains to destroy the intrinsic value of the iron first, by rendering it not malable, thus clearly demonstrating the FLAT idea. With this money, Lycurgus took the Government from the hands of Polydectes, and founded the glory of Greece by building Sparta, the first city without a wall. The nation soon became the arbitrator of national quarrels; its soldiers were invincible, its people refined, learned and industrious, and the nation prosperous, for all its people had homes from infancy, BY LAW.

With this iron money, Sparta was mistress of the world for nearly 500 years, until the gold fiend again came from foreign countries and taught the "intrinsic value" idea, as a new gospel. That made a few men rich, and the rest of the people beggars.

The reason for making money from scarce material is that the few may control it.

From 1720 to 1760, Pennsylvania issued her own legal tender paper money; not one dollar of which was ever at a discount for coin. It was received for taxes. It was a currency without cost.

During the reign of Empress Catherine of Russia, that Government was at war with Turkey. The metallic money was not sufficient to sustain the

Neighborizing the Farmer

One of the most significant facts of our telephone progress is that one-fourth of the 9,000,000 telephones in the Bell System are rural.

In the days when the telephone was merely a "city convenience," the farms of the country were so many separated units, far removed from the centers of population, and isolated by distance and lack of facilities for communication.

But, as the telephone reached out beyond cities and towns, it completely transformed farm life. It created new rural neighborhoods here, there and everywhere.

Stretching to the farthest corners of the states, it brought the remotest villages and isolated places into direct contact with the larger communities.

Today, the American farmer enjoys the same facilities for instant, direct communication as the city dweller. Though distances between farms are reckoned in miles as the crow flies, the telephone brings every one as close as next door. Though it be half a day's journey to the village, the farmer is but a telephone call away.

Aside from its neighborhood value, the telephone keeps the farmer in touch with the city and abreast of the times.

The Bell System has always recognized rural telephone development as an essential factor of Universal Service. It has co-operated with the farmer to achieve this aim.

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nation. The Government issued treasury notes which carried it through the war successfully. It did the same thing to carry on the war with Napoleon. So popular was this national fiat money, that before it was withdrawn from circulation, it commanded a premium over coin.

The legal tender system is not new. It was adopted again in England. By the fiat of the British Government, the notes of the Bank of England were made legal tender money from 1797 to 1823. This money kept her spindles in motion and sustained the Government during its wars with the French, and the war of 1812 with the United States.

The credit of France was shaken after the abdication of Louis Philipe and the change of a Republican form of government, in 1848. The Bank of France was unable to procure coin enough to transact its legitimate business; its circulation was necessarily greatly reduced, which threw the people into idleness for want of means to stimulate the industries of the country. In this condition of things, the Government took charge of the bank, by its fiat made its notes full legal tender, and increased its circulation to six hundred million dollars, a much larger amount than that in circulation before. This money was the money of the Government, and always at par with coin.

From the days of Judea, it has been the policy of the money changers to favor the circulation of various sorts of money, used for different and varying monetary values. The Jewish shekels were good for Jewish taxes and tributes: the Roman money was not. One was legal tender for religious purposes in Jerusalem, the other was good for payments to Cæsar. Each in its turn was scarce or plentiful, valuable or less valuable, as the quality and urgency of the demands varied.

It was this wicked scheme that enraged the Man of Peace, whose great heart melted at the sight of wrong and human suffering. When he found these inhuman wretches, with a corner on shekels, and a corner on sheep and oxen, and doves, the great soul of the Savior was moved with anger. He drove the money changers, the hyenas of finance, from the temple, saying:

"It is written, my house shall be called a home of prayer; but ye have made it a den of thieves."

On no other occasion did the Son of God on earth become angry and inflict physical punishment on his enemies.

What the enemies of mankind did, and were lashed from the temple for, two thousand years ago, was innocent amusement compared with what the bankers in most nations have been and are doing, at this time. Let me implore you to warn your countrymen against the money changers. The condition of other countries should be sufficient. They have left the sting of death in every land they have touched, and in none more so than in the United States. Here we have billionaires and hundred thousand millionaires, with the bankers in complete control of the Government. Again let me warn you, do not borrow any money, make your own money and loan it to your people. Make usury a crime.

Do not be alarmed at the threats of the money monarchs that they will keep you a fifty-cent-dollar nation. You have already seen what the par of exchange has done for your country. It will continue to be a blessing as long as it exists.

Rise in the majesty of your glorified manhood, and set an example in self-government of justice and righteousness toward all men and women which other nations may point to as a beacon light of hope and emulation.

I am sir, most respectfully,

Your obedient servant,

ARCHIE C. FISK.

Book Review

THREE KEYS TO HELL: RUM, ROMANISM AND RUIN. By William Lloyd Clark. Truth and Light Publishing Co., Milan, Illinois. (Price $1.50.)

There are 496 pages of this board-bound and handsomely illustrated volume. The paper is of superior quality, and the typographical work is first class.

The book contains an up-to-date accumulation of arguments, facts and appeals against the twin evils of Rome and Ruin.

The first part of the volume is devoted to the convent, and to the so-called House of the Good Shepherd.

That these papal pens are sinks of iniquity, no well-informed non-Catholic doubts.

Women and children confined in these dens of infamy are practically deprived of the writ of **habeas corpus**, and are held (often for the vilest purposes) in a servitude which is abhorrent to our laws.

The fact that all these papal pens conceal disgraceful and criminal conditions, is proven by the bitter opposition which the traitor-priests make to the inspection bills.

These insolent oath-bound subjects of a foreign potentate lock up our Protestant boys and girls, and lock up the Catholic girls who have been duped by Jesuit lies; and they howl with rage when we say that our Personal Liberty Laws must run into those popish hell-holes, and find out what these unmarried priests are doing to the prisoners in those pens.

The episode of the murder of Rev. William Black, at Marshall, Texas, by the Knights of Columbus, is introduced, and the detailed facts given.

Considerable space is given to the "Confessional," which is hell's ante-chamber, if there be one on this earth.

How it is that respectable American fathers and mothers can allow their innocent daughters to be polluted by the horrible questions which the priests put to these girls, I have never been able to understand.

One of the first questions a coarse, thick-lipped bachelor priest asks a Catholic girl is, "Have you ever been deflowered?"

Then the sensual beast follows it up until the pure girl's virgin mind is sown with the prurient suggestions and curiosity which are almost sure to be her ruin.

Lack of space prevents a more extended notice of Mr. Clark's dynamic book.

Among other useful matter, it contains a blank convent inspection bill.

Every State must adopt that law.

The people of the United States simply can not afford to have this foreign church come into our country and deprive our citizens of liberty, and of the access to friends and relatives, and of the benefits of the great Writ of Habeas Corpus.

T. E. W.

IMPORTANT NOTICE

Attention is again called to our great National Patriotic Congress to be held at San Francisco next October. The importance of this federation idea and this opportunity for a grand popular demonstration and convention can hardly be over-estimated. We want to urge upon all friends of our public schools and other cherished free institutions, to call county or city conventions and arrange for delegates. Local lodges, castles and courts should take this matter up promptly and vigorously. There can be nothing lost by attending to this matter well ahead. This great forward movement calls for your loyal support.

Don't fail to send for patriotic booklet free, enclosing at the same time, five cents postage for folder and letter of particulars about the next National Convention. Address **D. J. REYNOLDS, PRES., 424 PLYMOUTH BLDG., MINNEAPOLIS, MINN.** Please mention this paper.

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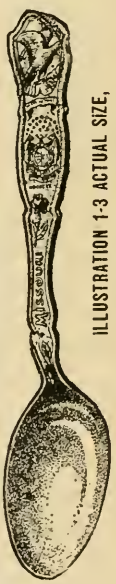

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In many cases, when the cause has been proven and the Pathogenic symptom rightly diagnosed, the physician has failed utterly in his operative or prescriptive means.

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On the other hand, nostrums of all varieties—proprietory combinations and prescribed drugs have failed in many essential conditions.

Of them, at best, we can say that they have been palliative and remedial in the sense of staying Pathogenic progress so that Nature was able to reinstate Herself.

However, Pathogenic conditions rightly diagnosed frequently become allayed by known remedial treatment, such as the administration of characteristic drugs or by Osteopathic cause—removal through reinstatement of normal nerve and blood supply.

It may be stated also that by Pathogenic cause—removal through Allopathic, Homeopathic or Osteopathic means invariably, if Pathogenic deterioration has not proceeded too far, the convelescence is sure and complete.

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Apply **"REMOVALIN"** to the spot area with fine sponge. Saturate spot area thoroughly. Do not dry it. Repeat this treatment once a day for four consecutive days. Spots will disappear the fourth or fifth day.

In order that you may have the means to remove at once Liver and Jaundice spots with which you may be afflicted, you are directed to request this ethical preparation **"REMOVALIN"** from the manufacturers,

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